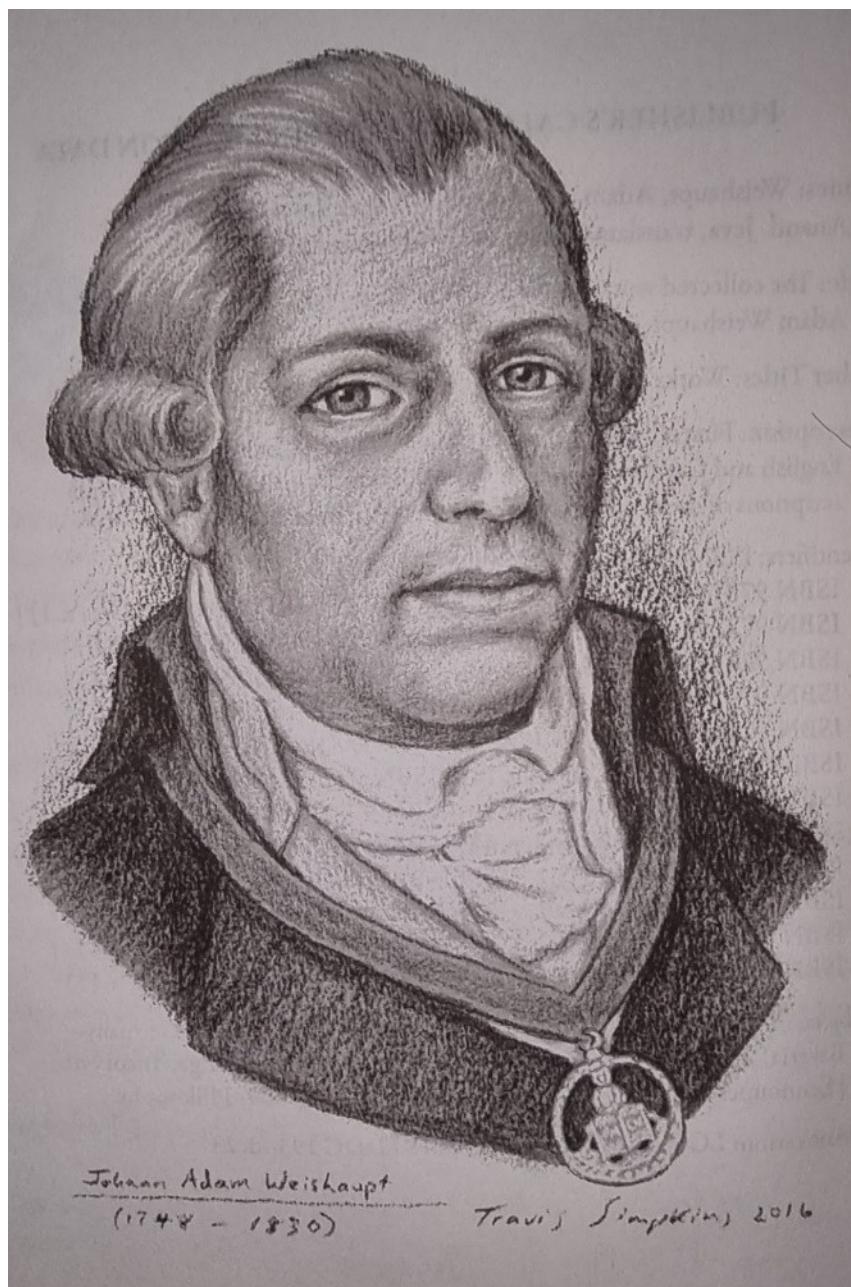


The Illuminated Republic: Understanding Adam Weishaupt through his own writings and achieving Illumignosis

Analysis by Julian French



Drawing of Adam Weishaupt from the book, *On Materialism and Idealism*, edited by Josef Wäges.

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...in the most infinite diversity, an astonishing unity prevails throughout

~ **Adam Weishaupt** (Josef Wäges, p. 265)

God in his new magnificence, nature in her new splendour, the most remarkable diversity in the most fearsome unity

~ Adam Weishaupt (Josef Wäges, p. 341)

This analysis will actually take you down the rabbit hole and not into the rat hole that leads into the sewer of sensationalism and disinformation

My purpose in doing this is to let Adam Weishaupt speak for himself, albeit with my commentary in a non-biased way that simply elaborates on what he said.

Most of the “research” into the Illuminati and Adam Weishaupt is usually done by Bible-bashing conspiracy theorists from the Bible Belt area or by other types of conspiracy theorists who believe this or that type of alien species is running the world. None of these two groups have read any of Adam Weishaupt's writings (I guarantee that), nor have they done any actual research into the Illuminati itself – its history, structure, degrees, etc.

These charlatans treat the Illuminati as a bogeyman – and a lot of the time will treat other groups, like the Jesuits, Jews, or aliens of one kind or another, as other or alternative bogeymen, as well. These people say with their mouths they are against a global New World Order and the global One-World Order. Still, they are usually Conservatives who are out there attacking all regulations that keep the mega-corporations in check and stopping them from committing outright criminal acts, trying to remove all governments so that corporations will fill all power vacuums, trying to cut taxes for the rich who hardly pay any taxes anyway, fiercely attacking even puny minimum wage increases for the lowest rungs of society – claiming that would somehow benefit the mega-corporations when we all know the mega-corporations do everything in their power to keep minimum wages as low as possible – and just wasting their time and energy bashing the underprivileged as much as possible, while keeping their eyes entirely off the ball. You see, by their deeds (not mouths), they support the globalist power structures in every way they can and support the creation of a new type of feudalism that replaces the Medieval kind.

The actual global tyranny is already there – and has been there – ever since the days of colonialism and has now morphed from the kings of old to the global mega-corporations of today – in a replacement of the old feudal church and state system. It has destroyed so many cultures – and continues to do so – as well as devouring the Earth, but conspiracy theorists believe that it is yet to come. It is right there before you and has been there for centuries. It operates right out in the open through the complex eco-system of lobbyists (for every corporate and other governmental interest out there), the military-industrial complex (and all the other industrial complexes), the hedge funds, the mega merges that create giga-corporations, and don't forget the bankers with all their traditional crookedness; all of these institutions have revolving doors between them and governments and everyone bloody well knows about

it! There's no need for an Illuminati, in the way conspiracy theorists imagine it; whether it continued to exist or not (no hard evidence shows that it does), the conspiracy to gain more money and power continues on – no Illuminati required.

I wanted to focus on Adam Weishaupt's core beliefs and what his actual agenda for Humanity was, so I'm going to mainly focus on the lectures, or addresses, that candidates for certain degrees were given, as presented in the book, 'The Secret School of Wisdom: The Authentic Rituals and Doctrines of the Illuminati,' by Josef Wäges, Reinhard Markner, Jeva Singh-Anand. I'm not focusing on the rituals - except in a few selected cases - nor am I focusing on the structure of the organization and all its rules and regulations; I want to focus on Adam Weishaupt's very purpose and his actual teachings.

My analysis of Adam Weishaupt's writings is devoid of sensationalism and disinformation. You won't find any references to Jesuits, Jews, Knights Templar, aliens, Antichrists, Maitreya's, shapeshifters, or celebrities making triangular hand signs. Instead, I offer a perspective grounded in reality and enlightenment.

I'm just shining a light onto this illuminating subject that's been kept in darkness for nearly 250 years - well, not in darkness as such, but instead at the bottom of a cesspool of disinformation, sensationalism, and every type of conspiracy theory there is. What I've imagined I've done is take this subject out of that cesspool, clean it up, and actually do the proper research that no one from the traditional conspiracy crowd has bothered to do. I mean, the stuff about Adam Weishaupt and parallel universes should interest them (that will be discussed in a chapter in this book, which was the second-highest lecture in the Illuminati). Still, they are so caught up in the labyrinth of conspiracy topics that they have never bothered to look at it.

In the Matrix movie it talked about going down the rabbit hole, but in reality, many conspiracy theorists have in fact gone down the rat hole into the sewer; they haven't taken the red pill either, but the brown pill - brown for BS. That movie was basically a Gnostic Allegory of the Cave type of movie and its intended meaning has been completely lost on the various Internet groups and outright charlatans who misuse that metaphor to lure in all the gullible and weak-minded people who don't actually want to expand their consciousness and their minds-eye - and that's another thing, they are at war with the All-Seeing Eye as well! That should tell you everything you need to know.

The Religion of Light

Knowledge has three degrees: opinion, science, illumination. The means our instrument of the first is sense; of the second, dialectic; of the third, intuition.

We must not run after it, but we must fit ourselves for the vision and then wait tranquilly for it, as the eye waits on the rising of the Sun which in its own time appears above the horizon and gives itself to our sight.

~ Plotinus.

This picture is from a book called Encyclopaedia of Occultism by Lewis Spence and he got this picture from a book called A New and Complete Illustration of the Occult Sciences by Ebenezer Sibly, (found on this website:

<http://babel.hathitrust.org/cgi/pt?id=nyp.33433007709763;view=2up;seq=532> page 1098, published 1807.

The men in this picture existed a long time before 1776 and they were Alchemists, magicians, Hermeticists etc. This picture is clearly saying that the Illuminati is about what that word is about - enlightened people. When people think about a group, they think about something written on paper and existing in the third dimension, but the Illuminati exists on a different level of existence and is outside of time and space.

The ultimate conspiracy is the conspiracy about the soul and the spirit world, that is the very root of it and freedom is freedom of the soul or the true self. The men in this picture had gained access to this higher level of existence and they were illuminated.



THE ORDER OF THE ILLUMINATI

These are the descriptions of the six men in this picture by Ebenezer Sibly:

Appollonius Tayaneus: in the time of the Emperor Domitian, from the wonderful and miraculous things he did through the agency of spirits, added to so great an appearance of sanctity and simplicity, with which his exterior was endowed by nature, occasioned all ranks of people to regard him with a mixture of reverential awe and respect. Even the Christians, who lived within the circle of his fame, thought him something more than human, and looked up to him with confidence and esteem. From a variety of circumstances, and accounts in different authors, it appears that this singular character had not only the faculty of knowing what was transacting at many hundred miles distance, but had the means also of being conveyed almost instantaneously from one place to another, where he was seen, known, and conversed with many of his acquaintance. It is also recorded of him, that, at the instant the Emperor Domitian was assassinated at Rome, he spoke of it in a public assembly at Ephesus, and declared the mode and manner of his death; which, upon enquiry, was found to happen at the precise moment of time he spoke of it, and in the exact manner he had described.

Doctor Dee: was another very extraordinary character of the same class, and a native of this island. He was not only a famous magician, but a great author, having written upwards of forty-eight different volumes, the first of which was published in 1594 [Dee's first book was actually *Propaedeumata Aphoristica* (1558)]. A full account of his conversation and intercourse with spirits is now extant, written with his own hand, and esteemed a very curious and singular performance. His company and acquaintance was much sought by the Emperor Charles V. and by Ferdinand his brother; and, during his travels over the continent, he had not only every respect and attention paid him, but his company was courted by all the learned and religious people wherever he went. He was certainly one of the most learned men of the age in which he lived, and had collected a library of upwards of 4,000 volumes of curious and valuable writings, mostly upon physical, theological, and occult, subjects, which he had the misfortune to see burnt by the fury of a mob, who assailed his house, and conspired against his life, under an idea that by magical spells and incantations he had altered the natural course of the weather, and brought on storms, hurricanes, tempests, and, continual rain, in order to ruin the harvest, and destroy the fruits of the earth. Yet he bore the torrent and fury of this infatuated, multitude with the greatest composure, saying, "They would see their error soon enough to treat him with greater kindness hereafter than their persecution was now cruel." And so it happened; for, having by means of his confederacy with spirits foretold and detected a fatal conspiracy against his country, he was then as much honoured and caressed as he had before been stigmatized and abused by the hasty multitude. He wrote the mathematical preface to Euclid's Elements, and has left tables of the harmony and extent of

numbers infinitely beyond the capacity of the present times, though so much more learned and refined.

Edward Kelly: was also a famous magician, and the companion and associate of Dr. Dee, in most of his magical operations and exploits; having been brought in unison with him (as the Doctor himself declares, in the preface to his work upon the ministration of spirits) by mediation of the angel Uriel. But Dr. Dee was undoubtedly deceived in his opinion, that the spirits which ministered to him were executing the divine will, and were the messengers and servants of the Deity. Throughout his writings on the subject, he evidently considers them in this light, which is still more indisputably confirmed by the piety and devotion he invariably observed at all times when these spirits had intercourse with him. And further, when he found his coadjutor Kelly was degenerating into the lowest and worst species of the magic art, for the purposes of fraud and avaricious gain, he broke off all manner of connexion with him, and would never after be seen in his company. But it is believed, that the doctor, a little before his death, became sensible that he had been imposed upon by these invisible agents, and that all their pretences of acting under the auspices of the angel Uriel, and for the honour and glory of God, was but mere hypocrisy, and the delusions of the devil. Kelly, being thus rejected and discountenanced by the doctor, betook himself to the meanest and most vile practices of the magic art; in all which pursuits, money and the works of the devil appear to have been his chief aim. Many wicked and abominable transactions are recorded of him, which were performed by witchcraft, and the mediation of infernal spirits ; but nothing more curious, or more apropos to the present subject, than what is mentioned by Weaver, in his Funeral Monuments. He there records, that Edward Kelly the magician, with one Paul Waring, who acted in capacity of companion and associate in all his conjurations, went together to the Church-yard of Walton Ledale, in the country of Lancaster, where they had information of a person being interred, who was supposed to have hidden or buried a considerable sum of money, and to have dies without disclosing to any person where it was deposited. They entered the church-yard exactly at twelve o'clock at night; and, having had the grave pointed out to them the preceding day, they exorcised the spirit of the deceased by magical spells and incantations, till it appeared before them, and not only satisfied their wicked desires and enquiries, but delivered several strange predictions concerning persons in that neighbourhood, which were literally and exactly fulfilled. It was vulgarly reported of Kelly, that he outlived the time of his compact with the devil, and was seized at midnight by some infernal spirits, who carried him off in the sight of his own wife and children, at the instant he was meditating a mischievous scheme against the minister of his parish, with whom he was greatly at enmity.

The character of Mahomet: is too well known throughout all the world, as the institutor of the Turkish Alcoran, to need much comment from me in this place. It is sufficient if I only remark, that all his wonderful miracles were wrought by the aid and confederacy of familiar spirits, which he

called the ministration of angels from heaven, from whence he pretended to have been sent, to perform the commands of the Deity, and to correct and reform the manners and religion of mankind. He had the peculiar address to establish this idea amongst his contemporaries, and to lay the foundation of the present faith at Constantinople, and throughout the vast extent of the Turkish territory.

Roger Bacon: was another very famous associate with familiar spirits, and performed many astonishing exploits through their means. He was born at Ilchester, in Somersetshire, where he studied philosophy, alchemy, and astrology; and wrote several learned and ingenious books, the manuscripts of which are now preserved as valuable curiosities in the British Museum. I attempted to make some interesting extracts from them, for the further amusement and information of my readers in this part of my work; but I was prevented from going on with my plan, under an idea that the information it would convey might be productive of mischievous consequences to society, by pulling too much in the power of evil-minded and vindictive men.

Paracelsus: was a great cabalist, physician, astrologer, and magician, and appears to have been intimately acquainted with all the secret and occult properties of nature. He was the first we know of who ever treated upon animal magnetism; and his performances in that line were such as to astonish the world, and to draw upon him the united gratulations of the diseased and infirm. His method, notwithstanding it is so clearly laid down by himself, and demonstrated by a variety of pleasing examples in his works, has lain dormant till the present time; and now it begins again, under the successful endeavours of a few persevering individuals, to convince mankind that the secret and occult properties of nature are not yet half known or understood; nor their advantages received with that thankfulness and regard, which ought incessantly to be poured forth to the great Author of our being, for the blessings that may so easily be derived from them. This was the opinion and nearly the words of Paracelsus himself, who hath been recorded by all our biographers as a learned, judicious, and ingenious, philosopher. Yet his having been so much addicted to magical rites and ceremonies, and having had familiarity with spirits and devils, and performed so many wonderful conjurations through their means, caused him to have been ever supposed to have done by the agency of spirits what was really the true and genuine effects of nature only.

The Ancient Illuminati That's Existed Since Time Immemorial

It's not known what the original religion was, but one of the very first things that was venerated and has been venerated for all of history is the most obvious thing in the sky: the Sun. The Sun brings life, warmth and illuminates the Earth; the more of it during the hotter months, the more the crops grow, the less of it there is, the less nature produces. It's obvious why this object featured so prominent in ancient societies. The religion of illumination is the oldest form of religion in the world.

Plato's Allegory of the Cave is a good example of what spiritual illumination is about, getting out of the darkness of the cave and into the light, and the much broader reality. Being illuminated is about being in the light and not existing in the darkness of spiritual ignorance:

[Socrates] He will require to grow accustomed to the sight of the upper world. And first he will see the shadows best, next the reflections of men and other objects in the water, and then the objects themselves; then he will gaze upon the light of the moon and the stars and the spangled heaven; and he will see the sky and the stars by night better than the sun or the light of the sun by day?
[Glaucon] Certainly.

Last of he will be able to see the sun, and not mere reflections of him in the water, but he will see him in his own proper place, and not in another;

And now look again, and see what will naturally follow if the prisoners are released and disabused of their error.

The mind's eye is the third eye and like the eyes it can adjust to darkness or light. For most people the mind's eye is adjusted for darkness of spiritual ignorance and when they see something spiritual in nature, they can't recognize it. This statement explains why it's so hard for people with knowledge to preach to those who are ignorant of the spirit:

[Socrates] Any one who has common sense will remember that the bewilderments of the eyes are of two kinds, and arise from two causes, either from coming out of the light or from going into the light, which is true of the mind's eye, quite as much as of the bodily eye;

This is a very good passage; it is saying that a person has to turn from the material world to the spiritual world in order to see it with their mind's eye. The prisoners being chained up so they can only see the darkness represents the material body that prevents someone from seeing the spiritual world. The world of becoming is the material world that is always

changing. The world of being is the spiritual world which is a world that doesn't change. The soul is everything and it doesn't need a teacher like a material person does. It takes time to start seeing the spiritual world and understand it. People only develop their senses and learn about what they are sensing if they are using them:

[Socrates] Whereas, our argument shows that the power and capacity of learning exists in the soul already; and that just as the eye was unable to turn from darkness to light without the whole body, so too the instrument of knowledge can only by the movement of the whole soul be turned from the world of becoming into that of being, and learn by degrees to endure the sight of being, and of the brightest and best of being, or in other words, of the good.

The Illuminati was about increasing the amount of light one could see through acquiring knowledge and raising the body, mind and soul to higher levels of reality:

[Socrates] This entire allegory, I said, you may now append, dear Glaucon, to the previous argument; the prison-house is the world of sight, the light of the fire is the sun, and you will not misapprehend me if you interpret the journey upwards to be the ascent of the soul into the intellectual world according to my poor belief, which, at your desire, I have expressed whether rightly or wrongly God knows. But, whether true or false, my opinion is that in the world of knowledge the idea of good appears last of all, and is seen only with an effort; and, when seen, is also inferred to be the universal author of all things beautiful and right, parent of light and of the lord of light in this visible world, and the immediate source of reason and truth in the intellectual; and that this is the power upon which he who would act rationally, either in public or private life must have his eye fixed.

This picture called *flammarion* shows a man going through a veil that separates the physical world and the spiritual world. This man has one hand touching the Earth, which represents that he is part of the world. His cane represents that he is a wanderer on the Earth. His other hand is in the spiritual world and this hand is raised up to block the bright light, because he isn't used to it. This man has learned about the higher world and he will start to understand it more and more over time and his mind's eye will get used to it. This picture is a good image of what the Allegory of the Cave is about:



The Illuminati (Josef Wäges, pp. 76-77), interestingly, had the same idea in one of their rituals where they imitated someone who got blinded by the light they were seeing for the first time:

Once all this is corrected, the Superior gives the appropriate two knocks, removes his hat in the manner described and, after he has covered himself once more, removes the shade from the lamp and asks aloud:

'Dear Brothers, who among you can see the light?' The Brethren give the blinding sign until the lamp is covered again with the shade.

The Superior: You want to see the light, but your eyes are weak. He who wants to see the light, his heart must be pure, and so must his mind, his thoughts, words, and works; he must observe our holy Statutes.

The ancient Egyptians were very well known for Sun worship and the ancient Greeks continued with this. The Hermetica and the Gnostic gospels are full of references to illumination and these ancient texts speak of the need to be illuminated. The Hermetica and the Gnostic Gospels, called The Nag Hammadi Library (after the place they were found), were a Hellenised version of the ancient Egyptian religion.

The Hermetica

Chapter V, [2] "You then, Tat, my child, pray first to the lord, the father, the only, who is not one but from whom the one comes; ask him the grace to enable you to understand so great a god, to permit even one ray of his to illuminate your thinking. Only understanding, because it, too, is invisible, sees the invisible, and if you have the strength, Tat, your mind's eye will see it. For the lord, who is ungrudging, is seen through the entire cosmos. Can you see understanding and hold it in your hands? Can you have a vision of the image of god? If what is in you is also invisible to you, how will god reveal his inner self to you through the eyes?"

This passage from Chapter X of The Hermetica states exactly what Adam Weishaupt was saying before in the chapter Death and Resurrection as a Gateway to See a Broader Reality by Adam Weishaupt:

[5] "Indeed, my child, would that we could. But we are still too weak now for this sight; we are not yet strong enough to open our mind's eyes and look on the incorruptible, incomprehensible beauty of that good. In the moment when you have nothing to say about it, you will see it, for the knowledge of it is divine silence and suppression of all the senses. [6] One who has understood it can understand nothing else, nor can he move his body in any way. He stays still, all bodily senses and motions forgotten. Having illuminated all his mind, this beauty kindles his whole soul and by means of body draws it upward, and beauty changes his whole person into essence. For when soul has looked on <the> beauty of the good, my child, it cannot be defied while in a human body."

The book about the Alumbrados, by Alastair Hamilton, states that the Alumbrados believed that they were illuminated by the Holy Spirit.

The mind's eye in this passage means the third eye, which was very important to the ancients and the symbol of the third eye is used in Freemasonry today. The mind's eye is connected with illuminating the mind and becoming spiritual by suppressing the body so the spirit world can be seen, this is what meditation is about.

Gnosticism and The Hermetica have similar concepts and they are both about resurrecting the soul and becoming it again.

The Gospel of Truth (28:25), "When the light shines on the terror which that person had experienced, he knows that it is nothing."

The Apocryphon of John (28:30), "And he (the chief archon) repented for everything which had come into being through him. This time he planned to bring a flood upon the work of man. But the greatness of the light of the foreknowledge informed Noah, and he proclaimed (it) to all the offspring which are the sons of men. But those who were strangers to him did not

listen to him. It is not as Moses said, 'They hid themselves in an ark' (Gn 7: 7), but they hid themselves in a place, not only Noah, but also many other people from the immovable race. They went into a place and hid themselves in a luminous cloud. And he (Noah) recognized his authority, and she who belongs to the light was with him, having shone on them because he (the chief archon) had brought darkness upon the whole earth."

(30:10), "I, therefore, the perfect Pronoia of the all, changed myself into my seed, for I existed first, going on every road. For I am the richness of the light; I am the remembrance of the pleroma.

"And I went into the realm of darkness and I endured till I entered the middle of the prison. And the foundations of chaos shook. And I hid myself from them because of their wickedness, and they did not recognize me.

"Again I returned for the second time, and I went about. I came forth from those who belong to the light, which is I, the remembrance of the Pronoia. I entered into the midst of darkness and the inside of Hades, since I was seeking (to accomplish) my task. And the foundations of chaos shook, that they might fall down upon those who are in chaos and might destroy them. And again I ran up to my root of light, lest they be destroyed before the time.

"Still for a third time I went - I am the light which exists in the light, I am the remembrance of the Pronoia - that I might enter into the midst of darkness and the inside of Hades. And I filled my face with the light of the completion of their aeon. And I entered into the midst of their prison, which is the prison of the body. And I said, 'He who hears, let him get up from the deep sleep.' And he wept and shed tears. Bitter tears he wiped from himself and he said, 'Who is it that calls my name, and from where has this hope come to me, while I am in the chains of the prison?' And I said, 'I am the Pronoia of the pure light; I am the thinking of the virginal Spirit, who raised you up to the honored place. Arise and remember that it is you who hearkened, and follow your root, which is I, the merciful one, and guard yourself against the angels of poverty and the demons of chaos and all those who ensnare you, and beware of the deep sleep and the enclosure of the inside of Hades.

"And I raised him up, and sealed him in the light of the water with five seals, in order that death might not have power over him from this time on."

The Gospel of Thomas (61), "Therefore I say, if he is destroyed he will be filled with light, but if he is divided, he will be filled with darkness."

The (Second) Apocalypse of James (55:15), "You are an illuminator and a redeemer of those who are mine, and now of those who are yours."

There are various references to the illuminator and light. The Apocalypse of Adam, but this one is the most interesting. People speculate that the third illuminator is Jesus himself and that sounds logical. (76), "Once again, for the third time, the illuminator of knowledge will pass by in great glory, in order to leave (something) of the seed of Noah and the sons of Ham and Japheth - to leave for himself fruit-bearing trees. And he will redeem their souls from the day of death. For the whole creation that came from the dead earth will be under the authority of death. But those who reflect upon the knowledge of the eternal God in their heart(s) will not perish."

Allogenes (58:25), "When <1> was taken by the eternal Light out of the garment that was upon me, and taken up to a holy place whose likeness can not be revealed in the world, then by means of a great blessedness I saw all those about whom I had heard. And I praised all of them and I [stood] upon my knowledge and [I inclined to] the knowledge [of] the Universals, the Aeon of Barbelo."

Trimorphic Protynnoia (45:10), "And I am inviting you into the exalted, perfect Light. Moreover, (as for) this (Light), when you enter it, you will be glorified by those who give glory, and those who enthroned will enthroned you. You will accept robes from those who give robes, and the baptizers will baptize you, and you will become gloriously glorious, the way you first were when you were <Light>."

(46:10), "But there is a Light that dwells hidden in Silence, and it was first to come forth. Whereas she (the Mother) alone exists as Silence, I alone am the Word, ineffable, unpolluted, immeasurable, inconceivable. It (the Word) is a hidden Light, bearing a fruit of life, pouring forth a living water from the invisible, unpolluted, immeasurable spring, that is, the unreproducible Voice of the glory of the Mother, the glory of the offspring of God; a male virgin by virtue of a hidden Intellect, that is, the Silence hidden from the All, being unreproducible, an immeasurable Light, the source of the All, the root of the entire Aeon. It is the foundation that supports every movement of the Aeons that belong to the mighty glory. It is the foundation of every foundation. It is the breath of the powers. It is the eye of the three permanences, which exist as Voice by virtue of Thought. And it is a Word by virtue of Speech; it was sent to illumine those who dwell in the darkness."

(47:25), "I am the Light that illuminates the All. I am the Light that rejoices in my brethren, for I came down to the world of mortals on account of the Spirit that remains in that which descended (and) came forth from the innocent Sophia. I came, and I delivered [...], and I went to ...

(5 lines missing)

... which he had formerly, and I gave to him from the Water of Life, which strips him of the chaos that is in the uttermost darkness that exists inside the entire abyss, that is, the thought of the corporeal and the psychic. All these I put on. And I stripped him of it, and I put upon him a shining Light, that is, the knowledge of the Thought of the Fatherhood.

And I delivered him to those who give robes - Yammon, Elasso, Amenai - and they covered him with a robe from the robes of the Light; and I delivered him to the baptizers, and they baptized him - Micheus, Michar, Mnesinous - and they immersed him in the spring of the Water of Life. And I delivered him to those who enthroned him - Bariel, Nouthan, Sabenai - and they enthroned him from the Throne of Glory. And I delivered him to those who glorify - Ariom, Elien, Phariel - and they glorified him with the glory of the Fatherhood. And those who snatch away snatched away - Kamaliel, [...]janen, Samblo, and the servants of <the> great holy luminaries - and they took him into the light-place of his Fatherhood. And he received the Five seals from the Light of the Mother, Protencoia, and it was granted him to partake of the mystery of knowledge, and he became a Light in Light.

So now ...

(5 lines missing)

... I was dwelling in them in the form of each one. The Archons thought that I was their Christ. Indeed, I dwell in everyone. Indeed, within those in whom I revealed myself as Light, I eluded the Archons. I am their beloved, for in that place I clothed myself as the son of the Archgenitor, and I was like him until the end of his decree, which is the ignorance of Chaos. And among the angels I revealed myself in their likeness, and among the Powers, as if I were one of them; but among the Sons of Man, as if I were a Son of Man, even though I am Father of everyone.

I hid myself within them all until I revealed myself among my members, which are mine, and I taught them about the ineffable ordinances, and (about) the brethren. But they are inexpressible to every Sovereignty and every ruling Power, except the Sons of the Light alone, that is, the ordinances of the Father. These are the glories that are higher than every glory, that is, the Five Seals, complete by virtue of Intellect. He who possesses the Five Seals of these particular names has stripped off <the> garments of ignorance and put on a shining Light. And nothing will appear to him that belongs to the Powers of the Archons. Within those of this sort, darkness will dissolve and ignorance will die. And the thought of the creature, which is scattered, will present a single appearance and dark Chaos will dissolve and ...

(6 lines fragmentary)

... until I reveal myself to all my fellow brethren, and until I gather together all my fellow brethren within my eternal kingdom. And I proclaimed to them the ineffable Five Seals in order that I might abide in them and they also might abide in me.

As for me, I put on Jesus. I bore him from the cursed wood, and established him in the dwelling places of his Father. And those who watch over their dwelling places did not recognize me. For I, I am unrestrainable, together with my seed; and my seed, which is mine, I shall place into the holy Light within an incomprehensible Silence. Amen."

If most conspiracy theorists heard this statement, "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of

light.", they will immediately be screaming death to the Illuminati while holding pitchforks, but this statement is from the Bible itself, in Matthew 6:22. The single eye can only be the third eye and if consciousness is operating from that then the whole person will be full of spiritual light.

The Gnostics as an Original Illuminati

Adam Weishaupt was a big fan of the ancient Gnostics; his degrees mention two ancient Gnostic groups in particular: the Manicheans and the Gnostic-like Docetists.

This is what he had to say (Josef Wäges, p. 242) about this subject and why the Illuminati used the Persian calendar as a tribute to these early Christians:

Finally, we advise you, in order to explore these matters in greater depth, to direct your utmost attention to the history of the first Christian communities and the doctrines of the ancient Gnostics and Manicheans, even though their study certainly poses great difficulty. Eventually, you will realise to what extent there is a connection with the newer mystery schools, and to give you a little foretaste of this, hear now the reason why we use the Persian calendar.

The founder of ancient Manicheanism, Mani, was called by Apostle of Light and also the Illuminator. Also, Mani believed that the teachings of Buddha, Zoroaster, and Jesus were incomplete, and that his revelations were for the entire world, calling his teachings the 'Religion of Light'.

The Docetists were an ancient heresy that believed that Jesus was never physical and therefore never died on the cross. This sentiment was also mentioned in the Gnostic gospels themselves in The Apocalypse of Peter:

The Savior said to me, "He whom you saw on the tree, glad and laughing, this is the living Jesus. But this one into whose hands and feet they drive the nails is his fleshly part, which is the substitute being put to shame, the one who came into being in his likeness. But look at him and me."

But I, when I had looked, said "Lord, no one is looking at you. Let us flee this place."

But he said to me, "I have told you, 'Leave the blind alone!'. And you, see how they do not know what they are saying. For the son of their glory instead of my servant, they have put to shame."

And I saw someone about to approach us resembling him, even him who was laughing on the tree. And he was <filled> with a Holy Spirit, and he is the Savior. And there was a great, ineffable light around them, and the multitude of ineffable and invisible angels blessing them. And when I looked at him, the one who gives praise was revealed.

Adam Weishaupt gave a tribute to the Docetists by naming the second last degree of the Illuminati after them.

Adam Weishaupt saw the Illuminati as being a direct continuation of the original, early church (Josef Wäges, p. 277) and that the Christianity that came afterwards became corrupted and degraded:

Those affected by this grace are the enlightened ones, the Illuminati: a name given, in the early church, to all Christians after their baptism; in short, to all initiates.

(Josef Wäges, p. 282)

Thus you can see that the very name Illuminati stems from the earliest church, and that therefore it is the purpose of true Freemasonry and of the Order to enable mankind to gain its freedom, to unite the world and its people, currently divided by their civil institutions, into a single family, and to bring about the kingdom of the just and virtuous by means of an active Christianity, the proliferation of Jesus' teachings, the preservation of the true secrets of this doctrine, and the enlightenment of reason.

The lecture for certain degrees of the Illuminate, particularly the Docetist degree, as well as Adam Weishaupt's book, On Materialism and Idealism, have very strong Gnostic themes to them when it comes to the physical world being an illusion. Here are a few examples from The Secret School of Wisdom:

(Josef Wäges, p. 239)

Through the abuse of his powers and the immoderate use of the resources of nature he gradually fell so far that now barely a shadow of his high dignity remains. The external tools of perception and feeling have coarsened, and what we believe we see and feel around us is not the true essence of things. No! these are merely sensual illusions, dreams, appearances. However, man could and should strive to rise again to his former height, and a few persons who were familiar with the eternal wisdom, who had kept their spirit pure and unstained, to use sensual words, gave the weakly human race the means to this through a pictorial language.

(Josef Wäges, p. 337)

It is difficult to discuss matters for which our languages do not yet have words; when our entire language is constructed to express their exact opposite; when our sensory impressions have continuously reaffirmed this opposite since childhood and our abstract ideas, understanding, logic, and reasoning are based thereon; when our entire system of thought and even our inner awareness are shaken to the core, and all our sensations, thoughts and our most basic

principles are suddenly shown to be dubious illusions; when it seems sheer madness to assert the contrary against the entire world as well as one's own inward and outward sentiments. Yet, despite all this, we shall dare to propound our thoughts, presenting concepts, with the tongues of mortals, that we can barely discern from afar, even with our highest intellectual faculties, let alone fully and clearly develop in our current form. We shall see who is strong enough to find his way out of this general illusion, to break free, for a moment, from the bonds of the senses and body, transfigure himself, and imagine himself in a different world.

From the book On Materialism and Idealism:

(Weishaupt, p. 65)

Apparent causes also lead to apparent results, just as the illusion and nullity of colours, which are accepted by most people, have not prevented entire arts and sciences, such as for example chemistry, fabric dyeing, and painting, from busying themselves with creating as well as properly dispensing and using colours.

That bodies, substance and extension considered as such are appearances behind which these unknown natural powers become perceptible to us; that we perhaps think of and represent to ourselves only a huge quantity of these powers which covertly act upon us as a whole under a single image; that we then give this image the name of a body, substance or extension.

(Weishaupt, p. 68)

Once I have convinced myself that there is no matter per se and per se, that all matter is simply an illusion, how can we then still argue about the origin and properties of something which, apart from our mode of representation, has no reality at all?

(Weishaupt, p. 69)

That even our bodies as well as our organisation as such are also mere illusions: that these words and figures of speech per se and prose express nothing more than the {equally unknown to us) receptivity of our power of representation... That the same object, if it acts on a thousand different organisations, although it may appear to me, who am an 'I' organised in a certain way, only in this configuration, e.g. in, the form of a tree, yet for other organisations, depending on the diversity of their nature, it will appear in thousands of different configurations, and to entities with an entirely different sensory structure it must even appear as something of which we currently still have no concept; that the tree is not a tree for every being, nor is any other image from, this organisation; that accordingly every object has the capacity to appear in thousands of

different ways, just as our face certainly still looks like a face when viewed in a plane, concave or convex mirror (because it remains a mirror in which we are looking at ourselves) but, depending on the type of mirror it will sometimes appear to be regular, sometimes elongated, sometimes broad, sometimes large, sometimes small, sometimes inverted and so on. Figuratively speaking, these different organisations are these plane, concave and convex mirrors. (**The chapter called 'Adam Weishaupt on how being from different realities will perceive the same manifested form differently', near the end of this document, will deal with the mirror metaphor in more details because modern Physics itself does say that time and space can be warped like a mirror.**)

(Weishaupt, p. 89)

They would not know that the same object must look very different through different senses: they would believe that their sensation, their way of cognising objects would be the only one, would lead to the content of beings, and would be the content itself. It would then be impossible for even the most agile thinker to detach himself from this so-called illusion.

The Gnostic gospels, called the Nag Hammadi Library strongly believed the world was an illusion as well. This is one good example from The Gospel of Truth:

What, then, is that which he wants him to think? "I am like the shadows and phantoms of the night." When morning comes, this one knows that the fear which he had experienced was nothing. Thus they were ignorant of the Father; he is the one whom they did not see. Since there had been fear and confusion and a lack of confidence and doublemindness and division, there were many illusions which were conceived by him, the foregoing, as well as empty ignorance - as if they were fast asleep and found themselves a prey to troubled dreams. Either there is a place to which they flee, or they lack strength as they come, having pursued unspecified things. Either they are involved in inflicting blows, or they themselves receive bruises. Either they are falling from high places, or they fly off through the air, though they have no wings at all. Other times, it is as if certain people were trying to kill them, even though there is no one pursuing them; or, they themselves are killing those beside them, for they are stained by their blood. Until the moment when they who are passing through all these things - I mean they who have experienced all these confusions - awake, they see nothing because the dreams were nothing. It is thus that they who cast ignorance from them as sleep do not consider it to be anything, nor regard its properties to be something real, but they renounce them like a dream in the night and they consider the knowledge of the Father to be the dawn. It is thus that each one has acted, as if he were asleep, during the time when

he was ignorant and thus he comes to understand, as if he were awakening. And happy is the man who comes to himself and awakens. Indeed, blessed is he who has opened the eyes of the blind.

This one's from the Book of Thomas the Contender, also from The Nag Hammadi Library:

For that which guides them, the fire, will give them an illusion of truth, and will shine on them with a perishable beauty, and it will imprison them in a dark sweetness and captivate them with fragrant pleasure. And it will blind them with insatiable lust and burn their souls and become for them like a stake stuck in their heart which they can never dislodge. And like a bit in the mouth, it leads them according to its own desire. And it has fettered them with its chains and bound all their limbs with the bitterness of the bondage of lust for those visible things that will decay and change and swerve by impulse. They have always been attracted downwards; as they are killed, they are assimilated to all the beasts of the perishable realm.

This statement is from the Corpus Hermeticum VI:

All the things that are subject to the sight of the eyes are as phantoms and shadowy illusions, but these are not subject to it, especially the <essence> of the beautiful and the good.... As the eye cannot see god, neither can it see the beautiful and the good, for they are integral parts of god alone, properties of god, peculiar to him, inseparable, most beloved; either god loves them or they love god.

If you can understand god, you will understand the beautiful and good, the exceedingly bright whose brightness god surpasses. For this is the incomparable beauty and inimitable good, as is god himself.

The world being an illusion is also central to the Easter religions as well, particularly in Buddhism. You can learn more about this concept on this website: [The Concept of Illusion in Buddhism \(terravara.com\)](http://terravara.com)

It's clear that Adam Weishaupt's ideas, as expressed in his writings were influenced by ancient Gnosticism and its assertion that the world isn't real.

Other ancient Gnostic and Medieval heresy groups that have been associated with being early Illuminati are shown below.

The Hesychasts is a form of Eastern Christian monastic life, which dated from the 13th century. According to the Wikipedia page, they based their beliefs on this quote from Matthew 6:6, "when thou prayest, enter into thy closet, and when thou hast shut thy door, pray." They interpreted this to mean they should meditate or shut down the senses of their bodies so they could experience God more directly. The name Hesychasts means silence and stillness. The reason why the Hesychasts are identified with

the Illuminati is because of this statement from <http://www.newadvent.org/cathen/07301a.htm>, "it is possible by an elaborate system of asceticism, detachment from earthly cares, submission to an approved master, prayer, especially perfect repose of body and will, to see a mystic light; which is none other than the uncreated light of God. The contemplation of this light is the highest end of man on earth; in this way is a man most intimately united with God. The light seen by Hesychasts is the same as appeared at Christ's Transfiguration. This was no mere created phenomenon, but the eternal light of God Himself." That statement sounds similar to statements from the Gnostic gospels and the Hermetica.

The Encyclopaedia of Occultism is an old book and it has something very interesting to say about the origin of the Illuminati. This is something that never gets mentioned by any other researchers out there.

Illuminati : The term used first of all in the 15th century by enthusiasts in the occult arts signifying those who claimed to possess "light" directly communicated from a higher source, or due to a larger measure of human wisdom. We first find the name in Spain about the end of the 15th century. Its origin is probably a late Gnostic one hailing from Italy, and we find all sorts of people, many of them charlatans, claiming to belong to the brotherhood. In Spain, such persons as laid claim to the title had to face the rigour of the Inquisition, and this is perhaps the reason that we find numbers of them in France in the early seventeenth century, as refugees.

According to this Wikipedia page the Spanish Illuminati was called the Alumbrados and it was a term used to loosely describe practitioners of a mystical form of Christianity in Spain during the 15th and 16th centuries. Some Alumbrados were only mildly heterodox, but others held views that were clearly heretical. Consequently, they were firmly repressed and became some of the early victims of the Spanish Inquisition. The historian Menéndez y Pelayo, Marcelino (1880) is the source of this information and he found that the earliest mention of the Illuminati was in 1492 and a different form of the word Alumbrados was Aluminados in 1498. Historia de los heterodoxos españoles. Madrid. pp. II, 521-585; III, 403-408.

If people look at the Catholic encyclopedia and search for the word Illuminati, the first result is not about Adam Weishaupt, it is about the Alumbrados. [Results for 'illuminati' - Catholic Online](#)

The Alumbrados believed, according to this site <http://www.newadvent.org/cathen/16046a.htm>, that the human soul can reach such a degree of perfection that it can even in the present life contemplate the essence of God and comprehend the mystery of the Trinity. All external worship, they declared, is superfluous, the reception of

the sacraments useless, and sin impossible in this state of complete union with God. Persons in this state of impeccability could indulge their sexual desires and commit other sinful acts freely without staining their soul. The Catholic and Spanish Inquisition sources for this information are biased, but they reveal these beliefs are Gnostic. The Gnostics believed that salvation was through rediscovering the soul and becoming it again and there is no salvation in any external and Earthly organizations. Obviously, this belief didn't earn them any support from the Catholic church.

A member of the Alumbrados called Pedro Ruiz de Alcaraz, made a very wise statement to the Inquisition that sums up what the Alumbrados and Gnosticism is about, "A saint says that he whose knowledge is infused speaks as a man with experience, like one who has tasted the honey and says it is sweet. He who has not tasted of it says that it is sweet, but he has only tasted of it through knowledge. This is the difference between men." He is saying that learning through experience is superior to learning from a book and Gnosticism is about direct experience with the spirit, not learning about it from a book. That quote was from a book about the Alumbrados by Alastair Hamilton.

The Alumbrados started in the area of Guadalajara in Spain in about 1512 and its origins were from the mystics in the Franciscan friars who produced some of the first works on mysticism in Spain. It was started by a Franciscan tertiary called Isabel de la Cruz and she was joined slightly later by Pedro Ruiz de Alcaraz who was an accountant working for the local nobility. Another major figure of the Alumbrados was Maria de Cazalla and there is more information on those two members than there is on Isabel de la Cruz. It was detected by the Spanish Inquisition in 1519 and its members were known as the Alumbrados of Toledo.

The beliefs of the Alumbrados, as mentioned in the book by Alastair Hamilton, were dejamiento or abandonment. They believed that if they surrendered themselves to the love of God, then they don't need the ceremonies or sacraments of the Church and they should stop practicing their religion because they are cleansed of their sin in their union of the divine. The Alumbrados believed that the Bible should be available to everyone, which is a policy that the Protestants had as well and this is another reason why the Spanish Inquisition cracked down on them. But the Alumbrados had a strange belief, taught by Isabel de la Cruz, that the Bible should be read without the desire for immediate or proper understanding of the books, but over time, as the reader progressed, the reader would become enlightened. The Bible should be read in simplicity, without the desire to do anything but to please God. p. 37.

It's interesting that Adam Weishaupt originally planned to call the Bavarian Illuminati the Perfectibilists. The Alumbrados considered themselves perfect as well. The edict of faith that was made against the Alumbrados, in 1525, was directed against people who called themselves enlightened, abandoned and perfect, or Alumbrados, dexados e perfectos.

Thomas Jefferson defined what perfect meant to the Illuminati in a [letter he wrote in 1800](#), "He is among those (as you know the excellent Price and Priestley also are) who believe in the indefinite perfectibility of man. He thinks he may in time be rendered so perfect that he will be able to govern himself in every circumstance so as to injure none, to do all the good he can, to leave government no occasion to exercise their powers over him, & of course to render political government useless. This you know is Godwin's doctrine, and this is what Robinson, Barruel & Morse had called a conspiracy against all government. Weishaupt believes that to promote this perfection of the human character was the object of Jesus Christ. That his intention was simply to reinstate natural religion, & by diffusing the light of his morality, to teach us to govern ourselves. His precepts are the love of god & love of our neighbor. And by teaching innocence of conduct, he expected to place men in their natural state of liberty & equality. He says, no one ever laid a surer foundation for liberty than our grand master, Jesus of Nazareth. He believes the Free Masons were originally possessed of the true principles & objects of Christianity, & have still preserved some of them by tradition, but much disfigured."

Another group also called themselves perfect and these people were the Cathars. The Cathar members called themselves [Perfecti](#), they believed they were halfway between angels and man and they weren't physical - there's the Docetist philosophy again. The light is pure, and it cannot be polluted, it can only be blocked, someone who is enlightened is perfect in that sense. All three of these groups were shut down by the Catholic church, another thing they have in common.

Later on, two other groups of Alumbrados emerged, but they weren't part of the original group and some of their beliefs differed from the original group. The Alumbrados of Llerena emerged in the late 16th century and the Alumbrados of Seville emerged in the early 17th century. The word Alumbrados continued to be used well into 18th century by frauds and dubious mystics and was being used by writers on mysticism.

The Alumbrados movement going by the name Illuminés, seems to have reached France from Seville in 1623, and attained some following in Picardy when joined (1634) by Pierce Guerin, curé of Saint-Georges de Roye, whose followers, known as Guerinets, were suppressed in 1635.

This website gives the view of the Illuminati by Freemasons and they go into these three predecessor groups as well. <http://freemasonry.bcy.ca/texts/illuminati.html>. This website points out there were other claimants to the Illuminati, but they were dubious, and they disappeared when their founders died. The beliefs and practices of the Hesychasts, the Alumbrados and the Illumes were very different from the Bavarian Illuminati, they should not be put in the same group as each other.

Gnostic groups existed all throughout the Middle Ages, although they didn't have source materials like the Nag Hammadi Library. The Paulicians and the Bogomils were two Gnostic groups that originated in the East and spread their beliefs west. Their beliefs were based on the beliefs of the Manicheans and the early Christian Gnostics. The Cathars are the most well-known group of Gnostics in Western Europe and they were destroyed by the Catholics in the 13th and 14th centuries. But Gnosticism emerged again in Spain in the form of the Alumbrados.

Let's get the biggest myth about the Illuminati out of the way

This myth is that they were Satanists.

The people who've been pushing this idea, mainly conspiracy theorists from the Bible Belt, have never done any actual research into the Illuminati, nor read any (and I mean any) of Adam Weishaupt's writings. If you don't know what the original name of the Bavarian Illuminati was (the name I just mentioned) then you haven't done any research at all.

In numerous place all throughout The Secret School of Wisdom there are numerous passages where men had to be specifically Christian in order to join this organisation. Here are a few examples:

I obligate myself to be compassionate, benevolent, and agreeable towards all men, and especially towards my Brethren; to remain faithful to the Christian religion in which I was raised (Josef Wäges, p. 129)

The Candidate should be a Christian, honest, sensitive, not stupid, no older than the recruiter, and, generally, between 18 and 30 years old. (Josef Wäges, p. 192)

However, this religion too soon degenerated, and the small flock of true Christians became ever smaller. Priests and men of the world erected on this hallowed ground an edifice of nonsense, folly, prejudice, and selfishness. Soon, the tyranny of priests joined forces with the despotism of princes to assault the now destitute human dignity. (Josef Wäges, p. 239)

Does not the unadulterated Christian religion offer us some pointers to this? Does it not augur such a happy state, and does it not prepare us for it? But is this simple, holy religion the same as the one currently taught by the various Christian sects, or is it a better one? (Josef Wäges, p. 246)

See here the image (he points to the crucifix) of our unforgettable Master and Redeemer. Be true to His teachings until the last moment of your life!... Don the garment of innocence, which you will wear in your priestly dignity on the great day of mankind's judgement and announce the miracle of the redemption by our Lord and Saviour, Jesus Christ. (Josef Wäges, p. 250)

This our grand and unforgettable master, Jesus of Nazareth, came to us in a historical period during which the world had fallen into a state of general corruption, to a people that had felt the oppression of servitude most emphatically since time immemorial and hoped for its redemption heralded by the prophets, in a country that lay at the centre of the then known world. This people He instructed in the

doctrines of reason, and in order to increase their efficacy, He shrewdly joined this simple religion of reason with the then prevailing popular religion, using all ruling traditions and customs and concealing the inner, essential parts of his teachings therein. The first followers of these His teachings were no sages, but simple men, chosen from the lowest class of people, to demonstrate that His doctrines were universally useful and understandable for all classes, and that it was not an exclusive privilege of gentlefolk to applaud the truths of reason. Furthermore, He showed not only the Jews but the entire human race the path to salvation through the observance of His commandments; He acted in accordance to these teachings Himself by leading a most innocent life, and He sealed them with his blood and death. (Josef Wäges, p. 272)

Those affected by this grace are the enlightened ones, the Illuminati: a name given, in the early church, to all Christians after their baptism; in short, to all initiates. If only they had remained faithful to the doctrine of Jesus and His disciples, all men would have gained their freedom in a short time. Instead, however, it would soon have been wholly forgotten, had it not been preserved by the disciplina arcana. Jesus himself predicted that many false prophets would arise but that, among the Elect, His doctrine and His word would endure forever. (Josef Wäges, p. 277)

All our traditions are authentic remnants of the earliest Christian church. (Josef Wäges, p. 279)

Thus you can see that the very name Illuminati stems from the earliest church, and that therefore it is the purpose of true Freemasonry and of the Order to enable mankind to gain its freedom, to unite the world and its people, currently divided by their civil institutions, into a single family, and to bring about the kingdom of the just and virtuous by means of an active Christianity, the proliferation of Jesus' teachings, the preservation of the true secrets of this doctrine, and the enlightenment of reason. (Josef Wäges, p. 282)

Had not the noble ones and the elect stood in the background, resisting the downfall and perdition and supporting the cracking, sinking building on their shoulders, Christianity and Freemasonry would have been lost, perdition would once again have fallen upon the human race, regents, priests, and Freemasons would have banished reason from the earth, and the abode of good men would have been flooded with fools, enthusiasts, hypocrites, spectres, corpses, and human-like animals. (Josef Wäges, p. 283)

In the Priest Degree we told you how Jesus the Redeemer at last laid the cornerstone of the new church of the kingdom of truth, wisdom,

and freedom, and how our 1, on this foundation, works towards this last and happy revolution. (Josef Wäges, p. 310)

Steel your breast with faithfulness, truth, and steadfastness, be a Christian, and the arrows of slander and misfortune will never penetrate you. (Josef Wäges, p. 314)

One shall not, without special permission, seek to recruit anyone unless 1 he is of the Christian faith (**Could this be any clearer that they were not devil worshippers?**). (Josef Wäges, p. 412)

There are plenty of other references to Jesus – none of them saying anything bad about him – but it would take too long to go through every one of them; what I've put here is enough proof.

In addition to all these proofs the Illuminati practiced their own version of the last supper to enactment the last supper from the New Testament, called the Love-Feast, or Agape (Josef Wäges, pp. 234-235). If the Illuminati were Satanists, then what's the point of all of that? The Illuminati also had a church structure to it, with things like priests and synods.

The main, go-to evidence that the Illuminati were Satanists is the name itself: Illuminati means light, Lucifer means light, therefore must be the darkness of evil; but if you actually read their writings the name itself was exactly what it meant: enlightenment! To equate light with dark, enlightenment with ignorance is the true mark of the modern-day Pharisees that are the Bible Belt Christians.

These passages from Adam Weishaupt really sound like a typical Christian sermon. Adam Weishaupt strongly emphasizes morality all throughout his writings and it is no different here. Morality isn't something a Satanist would normally bother with:

Men are not as evil as saturnine moralists make them out to be. They are evil because one has made them so, because everything prompts them to be evil: religion, the state, companions, poor examples. They would be good if one would endeavour to make them so, if this would not offend the interests of so many people, if everything would not have conspired to keep them evil so that the power built on this foundation is not forfeited. Think more nobly of human nature! Begin the work courageously, and fear no difficulties! Make the above principles your opinions, form habits from these, and finally, let reason take religion by the hand, and the task will be solved. However, do not try to change the entire world at once, but first those who are closest to each of you, and you will accomplish everything.

Thus, if morality and morality alone is to bring about this great transformation, to give man his liberty, to establish this great,

magnificent realm, the realm of the noble ones, and destroy hypocrisy, vice, superstition, and despotism, then we understand why the Order, beginning with its lowest Class, so strongly recommends a moral doctrine, along with self-awareness and the knowledge of others, why it allows every new recruit to bring his friend for the purpose of strengthening the covenant and creating a legion that will more justly be called 'holy' and 'invincible' than that of the Thebans (The Theban Legion, a Roman regiment stationed in Egypt, whose soldiers, according to legend, had converted to Christianity and were martyred together, on their march to Gaul, in 286) because here, friends firmly close ranks with friends, fighting to gain the rights of man, his original freedom and independence.

However, the morality that is to accomplish this must not concern itself with quibbles or humiliate men, lessen them below their dignity, make them careless towards all things temporal, proscribe judicious pleasure and the innocent joys of life, promote misanthropy or the selfishness of the teachers, command persecution and intolerance, contradict reason, forbid the sensible use of the passions, present inactivity, sloth, and the wasting of goods on holy idlers as virtue, and lead people who are already tormented enough to succumb to timidity and despair by invoking the fear of hell and the devil. No, it must not burden man with impossibilities, but the yoke it places on him must be sweet and the bonds light. He must feel how virtue makes him calm, content, rich, and happy. In a word, it must be the divine doctrine of Jesus and His disciples, so greatly mis understood, abused by selfishness, and augmented by so many supplements that their true meaning has only been preserved and passed on in secret schools!

This our grand and unforgettable master, Jesus of Nazareth, came to us in a historical period during which the world had fallen into a state of general corruption, to a people that had felt the oppression of servitude most emphatically since time immemorial and hoped for its redemption heralded by the prophets, in a country that lay at the centre of the then known world. This people He instructed in the doctrines of reason, and in order to increase their efficacy, He shrewdly joined this simple religion of reason with the then prevailing popular religion, using all ruling traditions and customs and concealing the inner, essential parts of his teachings therein. The first followers of these His teachings were no sages, but simple men, chosen from the lowest class of people, to demonstrate that His doctrines were universally useful and understandable for all classes, and that it was not an exclusive privilege of gentlefolk to applaud the truths of reason. Furthermore, He showed not only the Jews but the entire human race the path to salvation through the observance of

His commandments; He acted in accordance to these teachings Himself by leading a most innocent life, and He sealed them with his blood and death.

The commandments He identified as the means to our salvation are only two: love God, who is the supreme love, and love thy neighbour. He demands nothing more of anyone. No one before Him had presented the love of one's equal so forcefully, so enticingly, so lovably. We shall love others as we love ourselves, just as we want others to do unto us as we have done unto them: and what we do not want them to do unto us, we should not do unto them. (Josef Wäges, 2015, pp. 270-272)

As you just read there isn't absolutely nothing in here that is attacking Christianity in any way. It is a giant myth that no one has bothered to fact-check by simply reading Adam Weishaupt's writings. Many of the modern Christians, particularly in the Bible Belt, bash those living in poverty by calling them lazy and scoffing at them all the time, preach the prosperity gospel, put the rich on a pedestal, support wars, support the military-industrial complex and call for more tax cuts for the rich – the only thing that's missing from their mega-churches are the money changers, but I shouldn't give them any ideas. At least the Catholic Indulgences (that sparked the Protestant Reformation), funded many beautiful artworks and buildings that draw in countless millions of tourists every year – very culturally significant contributions to civilisation.

Another big myth of the Illuminati, which has risen in more modern times, is that it is a secret society of celebrities making silly triangle signs with their hands. Again, the people who make these sensationalist videos haven't done any actual research whatsoever into the Illuminati, nor have read any of Adam Weishaupt's writings. These conspiracy theories equate the Illuminati, and Adam Weishaupt's legacy to all the materialism and narcissism of the celebrity lifestyle, while completely ignoring what the true purpose and agenda of Adam Weishaupt's vision was. Both the Bible Belt, modern day Pharisee Christians and the people who freak out every time they see a celebrity making a triangle sign with their hands, accomplish nothing whatsoever in their lives, or for the rest of humanity in general. The people who do accomplish something in their lives, and for the rest of humanity, are those people who actually enlighten themselves with the true, arcane, sublime, scientific knowledge as Adam Weishaupt wanted; it is these people who will put new wine into new wine skin, while the two previous groups I just mentioned – call them the Ignorati – will fade into insignificance and irrelevance.

The final myth about Adam Weishaupt and the Illuminati was that they spent all their time obsessing about gaining more money and power. I will provide evidence the next chapter about what their real agenda was, which is not related to money and power at all, but first I will debunk this materialistic view of the Illuminati's true agenda. This passage, from the Presbyter (priest) degree, makes it very clear that they had a rejection of material wealth and honours (Josef Wäges, pp. 247-248):

In the background one can see a throne under a canopy, before which stands a table with a crown, sceptre, sword, money, valuables, and shackles on it. The Priest's garment lies on a red cushion at the table's feet...

Does this throne's brilliance dazzle you? Do you like these toys, this crown, this sceptre, these costly monuments to human degradation? Speak! If they please you, we may be able to satisfy your desires. Unhappy one! If your heart is attached to these, if you wish to ascend, if you want to assist in making your Brethren miserable and oppress them, you do this at your own peril. If you seek might, power, false honour, affluence; we shall work for you and attempt to bring you temporal advantages. We wish to bring you as close to the throne as you desire and leave you then to the consequences of your folly, but our Inner Sanctum will remain closed to such a man. If however you wish to acquire wisdom, if you want to learn how to make people wise, better, free, and happy, then be thrice welcome among us. Here you see the insignia of royal honour, and there on yonder cushion is the modest gown of innocence! Which do you choose? Go forth and take that which satisfies your heart!

Should the Candidate, against all expectations, reach for the crown, one calls out to him: 'Be gone, unholy man! Do not sully this sacred place, go! Flee while there is still time!' His friend then enters the chamber, leads him out, and the initiation does not take place. But if he reaches for the Priest's garment, one calls out to him: 'Hail thee, noble man! We have expected this of you; but stay!

As has been mentioned Adam Weishaupt was a Gnostic who believed the material world was an illusion, and consequently all the riches and honours really meant nothing whatsoever in the much greater scheme of things that is the Universe. The chapter called Adam Weishaupt on Parallel Universes, and the book called On Materialism and Idealism, further reinforce Adam Weishaupt's view that the riches of this world meant nothing to him - and that is what he strongly preached.

Jesus teaches us to scorn riches, He rather seeks to teach us their sensible use and prepare us for the community of property introduced by Him. We should not let us be tempted by this to

shameful and selfish miserliness or to wastefulness, but use our affluence for the good of others in need, according to the law of love. (Josef Wäges, p. 273)

Generally, princes are rarely admitted to the 1 (**Adam Weishaupt didn't have a high opinion of elite members of society; his views were more along the lines of what Jesus taught which was to elevate the lowly members of society and treat them as equals**), and if they already belong to it they should not readily be promoted beyond the Scottish Knight degree because when one frees their hands they are not only disobedient but use even the best intentions to their advantage. (Josef Wäges, p. 326)

Since trade inevitably creates great wealth, and since no one can become rich without increasing the poverty and destitution of others, trade has also caused the inequality of wealth and, with it, luxury, effeminacy, dependency, venality, moral decay, and rule by oppression on the one hand, and servitude on the other. (Josef Wäges, p. 361)

Everything that separates men, makes them mistrustful and superstitious, cowardly and inactive, that promotes the inequality of wealth and prevents population growth (**there wasn't the paranoia of overpopulation in the 18th century**) is a pernicious political tool, however much it may flatter our power and our wishes. Not being of a lasting nature, all of this will bring about its own punishment because it runs counter to the course of nature. On the other hand, everything that brings people closer to one another, making them wiser, more refined, sociable, courageous, content, industrious, and independent, and which destroys the excessive inequality of wealth and promotes population growth, that alone is truthful, lasting, and a divinely blessed policy (Josef Wäges, p. 383)

A member who is chiefly moved to join our society by the prospects of great power and riches would not be the most welcome here. (Josef Wäges, p. 57) (**Could this passage be any clearer that the Illuminati wasn't interested in hoarding worlding wealth and power like so many conspiracy theorists accuse them of? I rest my case at this point.**)

I'm not in any way trying to revive any Illuminati – that organisation is gone for good – but what I do want to do is revive Adam Weishaupt's vision and legacy for the future of humanity into an age of enlightenment.

“But what about Adam Weishaupt's Satanic New World Order agenda with it's One World Government at the head of it?” I hear you ask. I'll deal with that myth in the chapter called Adam Weishaupt on Primitivism coming up. What Adam Weishaupt actually said in his

writings may surprise you; it was actually the exact opposite of what people actually think he advocated.

The Ultimate Agenda of the Illuminati: The Creation of the Republic of Scholars

I'll start off with the ultimate agenda right up:

However, would not such a society have to pursue, in addition to a most sacred probity, the subtlest insight, the greatest knowledge of man, and the purest scholarship? Would it therefore not be necessary that this society endeavoured to unite all wise and mature minds on the face of the earth? That it would devise a plan by which they could all join forces to seek, research, observe, share observations, demonstrate, compare, and teach the correct perspective, so that one might immediately begin to work where others have left off? Which would facilitate and multiply all resources leading to understanding? A republic of scholars, a world academy? (Josef Wäges, p. 427)

As you can see from that passage the Illuminati wasn't a secret society of politicians, it wasn't a secret society of bankers, it wasn't a secret society of corporate CEOs etc, but was a secret society of the intelligentsia; I'm going to provide more evidence of this.

New members, in the first degree of the Illuminati, had to specialise in a particular art or science, and this shows the importance that this organisation attached to scholarly subjects and not to the things the Illuminati is normally accused of, which is gaining more power and money.

It should be noted that the subjects suggested for membership must have a good heart, a desire to learn, and a love of hard work. If they are not knowledgeable in the sciences then the 1 can aid them with instruction. Artists may also be suggested, as well as skilled and respectable craftsmen. (Josef Wäges, p. 54)

In addition to the whole range of practical philosophy, the 1 occupies itself with natural history, with administration and economics, and with the liberal arts, humanities, and languages.

During his initiation, the Candidate declares which art and science he wishes to study; he must acquaint himself with the books of this discipline, make succinct excerpts from them, present them as proof of his diligence to his Recipient and send them in on demand. (Josef Wäges, p. 60)

...the Order concerns itself with all the arts and sciences, theology and jurisprudence (in the general sense) alone excepted. Therefore, over the course of his life, every member must gather everything he can find in his art [or science to which he committed himself during his initiation], especially its rarest and most difficult aspects,

presenting his findings to his Recipient at least once a year or more frequently if requested, as proof of his industry and obedience...

Conversely, every working member is entitled to demand, within his Province (country), contributions and tools for every art and science that he has chosen for his main course of study...

In larger places where there is more than one Assembly, specific regulations and orderly registers of the arts and sciences are issued and the members divided into separate classes according to their chosen art or science, where they are given instruction in each subject...

The Order further collects information pertaining to libraries, objects of nature, antiquities, and diplomatics; every member must endeavour to gain insights into these subjects and make them available for general use. (Josef Wäges, p. 64) **(You'll notice that there's nothing in here about gaining more money or power as conspiracy theorist allege the Illuminati was all about; the Illuminati was much more concerned about intellectual subjects rather than greed and lust for power. As can be seen from this example the Illuminati was like a University.)**

To reach the first goal people must be purged from prejudice, their minds must be enlightened, and then, with joint forces, the sciences must be purged of unnecessary subtleties; correct principles, drawn from nature, must be established, and thus the unobstructed path to approach the pure and now hidden truth must be opened to man. Therefore, we must unlock every source of research, reward every suppressed talent, pull every genius out of the dust, everywhere teach pure principles according to the spirit of the age, educate the youth, unite the best minds with an inseverable bond, dispute superstition, faithlessness, and folly boldly but prudently, and finally train all our people in such a manner that they have a uniform, straight, and correct understanding of all things. The preparatory school of the Minerval Class serves this very purpose, followed by the lesser Freemasonry, which the 1 seeks to influence as much as possible and guide according to our grand purpose, and finally the Higher Class, where the results of our efforts and the traditions of our ancestors are revealed to those who have been fully prepared. (Josef Wäges, p. 188)

The Illuminati as a repository of all human knowledge

This following passage reveals that Adam Weishaupt wanted the Illuminati to become something akin to a 'Library of Alexandria' that would bring

together all the world's knowledge and lead to new discoveries and inventions that would change humanity for the better:

Since in this way many and [ever more] general rules are discovered in accordance with and in the field of every science, as well as, ultimately, general rules shared by several scientific disciplines, the 1, both within every Province and as a whole, will eventually be in a position to make discoveries in all subjects, create new systems, produce exceptional examples of the experiences that it has gathered, and will come to be esteemed as a repository of all human knowledge even in the lesser arts and sciences.

Thus, thanks to the industry of the experienced members, the many fragments are refined and assembled, and in this way a [most] magnificent scientific edifice is erected, to which even the most inexperienced members in every Province have contributed, one that is not hatched in the brain of a single man but erected according to nature itself and further corrected by the secret knowledge of the higher Superiors, to the extent that this is possible...

This then is that society where the knowledge and experiences of great men do not die with them, when they can still be transmitted to others in all their strength and when one must continue where the great spirit has left off. However, so that these worthy workers are not deprived of the honour of their discovery every principle discovered by them, every machine or every other discovery shall bear its inventor's name for all eternity, and his descendants shall keep his memory sacred. (Josef Wäges, p. 295)

Adam Weishaupt contemplated how societies would change with new discoveries and inventions, and he envisioned his organisation as helping to drive this progress forward:

What would a society that was, for example, in sole possession of a knowledge of electricity not be able to accomplish[?]. And so all inventions that otherwise would have been the work of coincidence are gleaned from nature itself by proven means, corrected by the wisdom of experienced men, and made generally available for the benefit of humanity in every historical epoch, as much as circumstances and the prevailing degree of culture permit. It is the task of our Priest Class to direct this degree of culture and enlightenment according to our plan. (Josef Wäges, p. 296)

This passage shows that Adam Weishaupt was really forward thinking about how flying machines would change society:

Every such task, no matter how impossible or ridiculous it may seem, will teach you new ways in which things are related and connected to one another. If men could travel through the air in the same way they

travel across the seas, what would be the consequences of this for human morality, trade, politics, warfare, and maritime shipping? Which present institutions would it render obsolete? or harmful? Which new ones would it create? Which class of people would profit or lose the most from it? What general upheaval 201 would that cause? What new needs would each class feel as a result? Which means would human cleverness devise to remedy them? - Or what if the cultivation of the breadfruit would thrive and become commonplace in Europe?

... You will learn to understand the implications of the fact that men do not yet travel through the air... (Josef Wäges, p. 382)

Certainly, the invention of technology that would make space travel - or at least much more regular travel in the Solar System would very radically change our society as well. The fact that many moons and asteroids have countless trillions of dollar's worth of resources would render our present economic system completely obsolete as one example.

...the unpleasant aspects of each need stirred the spirit of invention and became the stuff for exercising and developing the mind's power; that with each invention of means the human race necessarily achieved improvement; but that every need, by the unbelievable activity of our mind, immediately awakens another new need, which is then satisfied by some other invention, thus initiating yet another need that must be satisfied; that the history of the human race is thus the history of needs incrementally engendering one another, of the inventions to which they have given rise, and of the entire human race's ever-increasing degree of perfection inextricably connected with this process (Josef Wäges, p. 359)

The invention of writing, the magnetic needle, gunpowder, book-printing, the discovery of America, were profound, hardly predictable events. There may well be more to come (written in the 18th century remember, but very forward thinking). Nature and the power of man are far from being exhausted. There are many things that currently appear impossible to us, because the intermediate inventions, which must precede them, have yet to be made. These also you must add to the plan and consider which fields have not yet been explored by man's spirit of invention. (Josef Wäges, p. 381)

No, after all that there was nothing in here about how to gain more money and power, as the Illuminati is most well-known for.

The chapter, coming up, called Adam Weishaupt on Primitivism will dispel the notion that his ultimate agenda is the creation of a New World Order, with all of its massive bureaucracy and all the tyranny that would come with that.

The Importance of Knowing Yourself in Gnosticism and the Illuminati

This is from the ritual for the Scottish Novice degree, which was also called the Illuminatus major or the Greater Illuminatus (Josef Wäges, pp. 183-185):

The Order gives you this sharpness of sight, this degree of enlightenment. Behold the image in this mirror! It is your own. Self-knowledge is the magical looking-glass through which you may read the souls of others. (He holds the mirror before him and hands him the *Nosce te ipsum* – **meaning Know Thyself.**) The path to the hearts of other men begins with our own heart. Therefore, begin with yourself; examine yourself often according to the questions you will find prescribed in this degree of the 1. Regard yourself diligently. Do you believe that inwardly you are as you appear on the outside? Study your physiognomy often, daily, hourly. You will constantly discover new features, and you will learn to judge others by these features. What a beautiful and, ah! what an ugly thing it can so very often be to behold the unconcealed human heart! *Nosce te ipsum!* (With this, the R.W. M. gives the sign of the degree). Man, discover yourself, if you seek to fathom others, and only then: *Nosce alios!* (meaning know others), (Here, all Brethren reveal their faces, also giving the sign of the degree.)

Behold here your faithful friends who no longer wish to remain concealed, but under the condition that you also shed any pretence. O! you, having learnt from this experience, let this mirror be your most faithful council throughout your journey in this world, in the bustle of the world where everything is so deceptive and dangerous! In yourself, in your own heart you will find all men. All are subject to the same nature, the same drives. Everyone loves himself, loves others in himself. As you consistently find actions and effects similar to your own in others, so the causes and mainsprings must be similar, too. He who knows himself well, knows all; he who does not know himself, knows no one. (**Think back to the Hindu word Inlakesh, meaning I am another yourself; think about all the other statements mentioned before in the chapter The Universe is the One-Verse about all the statements of unity.**) He who knows himself falsely or little will judge others as erroneously. He does not seek in others what they are, but only his most foolish desires, his passions. From yourself, discover what others are, but do not let the treacherous looking-glass flatter you; and trust it the least, (**Think about Narcissus falling in love with his reflection from before**) if it shows you in too beautiful a light. We all have our flaws. He who has the fewest and knows them is the best among us...

...Never shall this portal (he points to the door behind him) of light open unto them. Here counts no power, no wealth, no reputation! An enlightened mind and an honourable, benevolent heart are the only nobility and privilege that make a man capable of this. No one inherits this privilege; not the deeds of others, but one's own, lead to it...

Let your heart speak freely, just as our hearts rush towards you! There is so little truth in the world, friend, Brother, son! Often, the man with the beautiful façade and the blinding splendour is merely a whitened sepulchre. This majestic figure, this imprint of heaven, God's image is hidden beneath a deceptive husk (**A very Gnostic statement**). Everyone conceals himself – the evil one to deceive, and the good to avoid being deceived. For one the procedure is to attack, and for the other it is to defend. It is sweet wantonness for connoisseurs of the human soul that men are essentially good, that they are merely blinded and do not know their own interest.

These are various passages from the Gnostic gospels – The Nag Hammadi Library – that also preach the importance of knowing yourself.

The [Gospel of Philip](#):

Should you who possess everything not know yourself?
If you do not know yourself,
you will not enjoy what you own.

But know yourself
and what you have enjoy.

The perfect human can neither be restrained nor seen.

If they see him, they can stop him,
so there is no way to grace but to put on
the perfect light and become perfect. (Remember how the Illuminati,
the Cathars and the Alumbrados called themselves Perfect, Perfecti
or Perfectibilists?)

All who put on that garment will enter the kingdom.

This is the perfect light.

We must become perfect before leaving this world. (These are the most Illuminati passages in the entire Nag Hammadi Library.)

There's also this passage from earlier in the Gospel of Philip about putting on a garment of light:

The rulers do not see you
who wear the perfect light,
and they cannot seize you.

You put on the light
in the mystery of union. (The union of the Yins and Yangs of
existence.)

The [Gospel of Thomas](#):

Jesus said, "If your leaders say to you, 'Look, the (Father's) kingdom is in the sky,' then the birds of the sky will precede you. If they say to you, 'It is in the sea,' then the fish will precede you. Rather, the (Father's) kingdom is within you and it is outside you.

When you know yourselves, then you will be known, and you will understand that you are children of the living Father. But if you do not know yourselves, then you live in poverty, and you are the poverty."

The [Teachings of Silvanus](#):

But before everything (else), know your birth. Know yourself, that is, from what substance you are, or from what race, or from what species. Understand that you have come into being from three races: from the earth, from the formed, and from the created. The body has come into being from the earth with an earthly substance, but the formed, for the sake of the soul, has come into being from the thought of the Divine. The created, however, is the mind, which has come into being in conformity with the image of God. The divine mind has substance from the Divine, but the soul is that which he (God) formed for their own hearts. For I think that it (the soul) exists as wife of that which has come into being in conformity with the image, but matter is the substance of the body, which has come into being from the earth.

Also this passage from the same book says the key to knowing the divine powers is to know yourself at the end:

So, there is no other one hidden except God alone. But he is revealed to everyone, and yet he is very hidden. He is revealed because God knows all. And if they do not wish to affirm it, they will be corrected by their heart. Now he is hidden because no one perceives the things of God. For it is incomprehensible and unfathomable to know the counsel of God. Furthermore, it is difficult to comprehend him, and it is difficult to find Christ. For he is the one who dwells in every place, and also he is in no place. For no one who wants to will be able to know God as he actually is, nor Christ, nor the Spirit, nor the chorus of angels, nor even the archangels, as well as the thrones of the

spirits, and the exalted lordships, and the Great Mind. If you do not know yourself, you will not be able to know all of these.

The Secret Book of James:

I say this to you that you may know yourselves.

The Book of Thomas the Contender – this one's really good:

Now, since it has been said that you are my twin and true companion, examine yourself, and learn who you are, in what way you exist, and how you will come to be. Since you will be called my brother, it is not fitting that you be ignorant of yourself. And I know that you have understood, because you had already understood that I am the knowledge of the truth. So while you accompany me, although you are uncomprehending, you have (in fact) already come to know, and you will be called 'the one who knows himself'. For he who has not known himself has known nothing, but he who has known himself has at the same time already achieved knowledge about the depth of the all. So then, you, my brother Thomas, have beheld what is obscure to men, that is, what they ignorantly stumble against.

I'll repeat this one more time:

For he who has not known himself has known nothing, but he who has known himself has at the same time already achieved knowledge about the depth of the all.

Allogenes:

If you seek with a perfect seeking (Perfecti, Perfectibilists again), then you shall know the Good that is in you; then you will know yourself as well, (as) one who derives from the God who truly pre-exists.

This statement of knowing yourself was most famously displayed on the Temple of Apollo in the city of Delphi in ancient Greece and has been used by various philosophers ever since, because it is such a powerful statement.

Adam Weishaupt on the unity of everything

This section of a lecture by Adam Weishaupt, (Josef Wäges, p. 341) to a candidate for the second-highest level, the Docetist degree, talks about how even though there appears to be countless worlds, there is really only the one world that has the illusion of being split up into countless different worlds. This one world is God's Kingdom, Nirvana, Pleroma, whatever your religion calls the higher world. That higher world isn't gone, it's just buried under the illusion:

Thus the curtain is drawn back with every new organ, the hitherto impenetrable veil lifted, thereby revealing a new world – so to speak, thousands upon thousands of worlds for thousands upon thousands of different observers in a single world – just one, and yet also thousands upon thousands! And in every one of these thousands [upon thousands] of worlds, each of which is nearly infinite, a new, most perfect, greatest order and harmony – God in his new magnificence, nature in her new splendour, the most remarkable diversity in the most fearsome unity.

I should bring up the passage from the Katha Upanishads because I think that goes well with what was just said, 'He goes from death to death who sees any difference here.' Salvation is in reality being part of that one reality that is the true reality that is buried under all the illusions of the false realities that people ignorantly think is the only one true reality.

Other quotes from Adam Weishaupt about the Universe being one but infinite include these:

...in the most infinite diversity, an astonishing unity prevails throughout. (Josef Wäges, p. 265)

Nature cares for the individual parts only inasmuch as she is concerned about the whole. All parts are means, and not ends. She allows each to play only one role, and only that role which is appropriate. (Josef Wäges, p. 380).

Every single event in the world, even the smallest, is the imprint and mirror of past, present, and future times. God sees everything in everything else, everything in each individual part; and man, limited as he is, only as much as he needs here below. Thus, if you, limited creature, do not discover everything at once, then see what has been given to you to see, and rise above the crowd. (Josef Wäges, p. 381)

Adam Weishaupt on the Original Society of all Mankind

This is from The Secret School of Wisdom (Josef Wäges, pp. 368-370) in the chapter, Philosophi. Sages, which is the highest level of the Bavarian Illuminati:

Which colony has ever founded a state whose institutions were not, for the greatest part, borrowed from the motherland? How much in Germany, France, Italy, and Spain is not of Gothic, Frankish, Lombardic, Saracen, and generally of barbaric origin even today? How much is not the palpable consequence of the introduction of a feudal order? – Even in the Christian church, how many traditions, albeit with different explanations and meanings, have not obviously been borrowed from paganism and the Jewish religion? Even our reverence and preference for Jewish customs and cosmogony must be founded on a religion that wholly emerged from the Jewish faith. And how much of this Jewish faith, this mother of ancient Christianity, is not of Egyptian origin, even according to Scripture, and therefore a system that is the necessary result of an even older system, whose roots are ultimately found in the consequences of a renewed human race and its way of thinking after the flood?

How much, through an orderly development one from the other, have oriental philosophy, Pythagoras and Plato, Gnosticism and Kabbalah, the Alexandrian School and Aristotle interacted to bring about Christianity with its mystical and allegorical sense? How much has each of the various Christian sects prepared the way for the next one, how much has not one emerged from the other? – Admittedly, the meaning is often lost: indeed, a custom often acquires the opposite meaning from what it originally had, even for the very people where it originated. But that should not deter art and criticism from trying to find the primitive. – However, if all this appears impossible to you, pray tell me where does that striking conformity in customs among ancient and young nations, both close and very far removed, come from? so remarkably similar that because of the striking similarities between their own customs and those in the Americas, to cite only one recent example, the Jews believed to have found in Mexico and Peru the – certainly very degenerate – descendants of the ten tribes of Israel, taken by Shalmaneser into Assyrian captivity and since then lost to the memory and history of the world. – If all that were nought, whence this otherwise inexplicable and yet clearly proven conformity? – Should it perhaps be proof of a common origin or of an ancient alliance of two or more nations? – However, as much as it may otherwise explain, this way of explanation loses its force if no supporting historical evidence can be found or if, indeed, the opposite can often be proved, and the matter must therefore be resolved in a different, more natural way, one that conforms with the premises of history, in this and no other manner.

Wherefore this fiction, cutting the knot yet explaining nothing, of an ancient homeland, a common parentage of all nations on the earth, of one common progenitor, which was invented in support of the biblical Noachic descendance but has been confirmed by no other nation and is indeed impossible? Or could this conformity rather be the consequence of a formerly shared doctrine or teacher? – But if so, then who was this teacher? – God? or a man? Would it not be unphilosophical to ascribe it to a miracle, to a direct revelation of God, as long as not all the natural avenues for solving this riddle have been explored? Not to mention that these conforming customs often contradict true religion or are not important enough to be regarded as the object of an immediate divine revelation! – What if this doctrine were not directly from God? Would it then necessarily be human in origin? But are men the only teachers of men? Is every teaching mere tradition and human invention?

What then provided the first opportunity to conceive of this idea, of these doctrines? – Did it have to be just one individual? Is it not possible that several persons could have devised this idea because a similar cause inspired them to it? – Is it not more likely and much more natural that it was the result of shared experiences and observations? Of observations based on an event that must have affected everyone in the same way? – Therefore, could not all this be derived more logically from a certain basic fact that would also have caused a common underlying principle and form of behaviour of which all human opinions and customs would be nothing but direct or indirect modifications and alterations adapted to the circumstances and spirit of the times, regarding which it could be proven historically and physiologically that they had to affect men in this and no other way, leading to this and no other effect, and that, in this manner, they became the direct or indirect source of those conforming customs? – Would not such a powerfully affecting fact, such a vivid and immediate instruction by nature, be far more effective than any kind of instruction by man? And in the end, is not all human knowledge the consequence of experience? Instruction by nature? – What other fact would be a better key to ancient wisdom, theology, mythology, to the mysteries, customs, and doctrines of the most ancient world, than that which has been generally accepted by all peoples, historically proven, and attested to by natural history, even in the absence of all further oral or written documentation, namely the great inundation of the world? – Would it not be possible to bring to light the imprint of this seminal event in all the old customs and doctrines of the ancient peoples?

To explain by it how their customs, opinions and systems developed from each other? To demonstrate how powerfully and diversely a single vivid impression has had its effect throughout the millennia under various guises, how it keeps doing so even today, and how it will continue to do so without us noticing, while even suspecting its influence will seem foolish and impossible? To show that the true

subject of both ancient and more recent as well as contemporary mysteries is to lessen the consequences of the diluvian terrors, to re-instil courage in men, to enlighten them; to awaken confidence in themselves and in their reasoning powers by demonstrating to them the motivating causes? To show that we people of today think and act this way and must think and act this way because our second, perhaps third or twentieth progenitors were so terrified by the waters of the general inundation? That if the human race had regenerated by any other means, instigated by a less terrible cause, its descendants would have received an entirely different way of thought, as well as morals and customs, fully conforming with the first foundation[?]

The Degradation of an Original Society and Religion

The book called The Secret School of Wisdom, which contains the original writings of the Bavarian Illuminati, (Josef Wäges, pp. 258-259) states precisely what the real problem with society is, and the degradation of the state and its people, in these passages:

He who needs another man depends on him; he has voluntarily renounced his right. Hence, the first step towards freedom is to have few needs. Savages and the most enlightened men may thus be the only ones who are truly free. The art of curbing one's needs more and more is also the art of gaining lordship. He who does not need others is free: if he can also be of use to them, he is not only free, but also their king. If the need is long and enduring, so is the state of submission. Safety is such an enduring need. If men had refrained from insulting one another, they would have remained free. Injustice alone has subjugated them. In order to be safe, they have given a single man powers he did not have before, and which are now greater than the strength of each individual. In doing so, they have created a new need: the fear of their own handiwork. In order to be safe, they have robbed themselves of their safety. And this is the case with our states.

Where will you now find the strength to protect yourself from others? In unity. But where will you find that? In newer, closer, wiser, undesecrated, more secret and more practical associations. Therefore, the demand for these is founded in nature itself. This is the true, brief, and philosophical history of despotism and liberty, our desires and our fear, happiness and misery. [Liberty has brought despotism into the world, and despotism will bring about liberty.] The unification of men within states is the cradle and grave of despotism. At the same time, it is also the cradle and grave of freedom. We were once in possession of liberty, and we have lost it so that we may regain it and avoid losing it once again since, having lacked it, we shall be capable of enjoying it all the more. Nature has wrested the human race from savagery and gathered it into states. From these states we enter into new, more wisely-chosen associations more suited to our desires, and it is by these that we arrive where we have left off, not, however, to repeat the old cycle, but to better understand our further destiny. The following will demonstrate all this more clearly.

Now men were taken from their serene state and placed into a state of submissiveness. Read what a poetic description Moses made of this. Eden, the garden of Paradise, was lost to them, for they had fallen, and were now subjugated by sin and servitude, having to earn their bread in submission and by the sweat of their brow.

Others usurped them, promising them protection, and became their leaders. The more cunning ones, in order to lead them according to their intentions and to lend their commandments greater prestige, presented themselves as supernatural beings and messengers of God, and introduced an ill-conceived theocracy. At the time, none of these peoples had become too large; they were divided into hordes, each with their own leader. These leaders were as unequal in power as individual natural men, and they also were bound to yield, by and by, to the superiority of the wisest and bravest among them. And thus many small tribes were united into one large people. Nations came into being, and with the origin of peoples and nations, the world ceased to be a great family, one single kingdom.

Thus, the great bond of nature was torn; men were united only to be separated from one another. A line was drawn between them; they ceased to know one another by a common name. The human being began to be subordinated to the compatriot, and nationalism replaced the love of humanity. As the grounds and lands were divided, so also was benevolence; it was confined within boundaries beyond which it was never to extend.

As for religion this passage in the same book (Josef Wäges, pp. 238-239) describes it like this:

Man, as he appears before our senses now, has fallen far from his high dignity.

Once his nature was pure, clarified, the image of Deity. Capable of being the finest tool of the great original source, he stood on the highest step, relishing his immortality. Just as he was master of all visible things in this world he also wielded, according to his spirit, to use a common expression, power in the invisible world. (**He repeats the same sentiment here as well, except this time he speaks about returning Humanity to its original state, pp. 284-285:** **The seed of this new world has now been cast, it has taken root and spread widely - but the time of harvest is perhaps still far away. Sooner or later, however, nature must finish her days' work and elevate our race to its original dignity again. We are only the spectators and tools of nature, refraining from accelerating her success and allowing ourselves no other means than disseminating enlightenment, love, and morals. Assured of certain success, we abstain from all violent means and content ourselves with sensing the joy and felicity of coming generations from a distance, and laying their foundations by the most innocent means. We calm our conscience in the face of any reproach, seek nothing for ourselves, and, as diligent observers of nature, we admire its majestic progress in holy awe, rejoice in our race, and felicitate ourselves on being human and children of God.)**

During a certain grand revolution in the spiritual world his finer being was enveloped with this coarser husk that now appears to our senses. This then became his sphere of influence. But it was up to him either to influence that which we call the body in such a manner that the same, or at least a part of it, would be purified and transfigured so that it might eventually return to the great source along with his original being, or to allow himself to be oppressed by the coarser matter, and, after the subsequent dissolution, descend into another class, dull and tainted.

Unfortunately, he did the latter. Through the abuse of his powers and the immoderate use of the resources of nature he gradually fell so far that now barely a shadow of his high dignity remains. The external tools of perception and feeling have coarsened, and what we believe we see and feel around us is not the true essence of things. No! these are merely sensual illusions, dreams, appearances. However, man could and should strive to rise again to his former height, and a few persons who were familiar with the eternal wisdom, who had kept their spirit pure and unstained, to use sensual words, gave the weakly human race the means to this through a pictorial language.

These images, these revelations, these first letters of true divine wisdom were preserved in secret schools. The true priests and chiefs of the mysteries always sought to work on the outer constitution of the world in such a manner that not everything would collapse and that better men, receptive to these great questions and guided by a true friend, would uncover their higher destiny.

Jesus of Nazareth taught the divine doctrine to His confidants, and primarily means St. John. He laid hands upon them, consecrated them, and imbued them with His spirit. The Apostles continued His revelation among the bishops of the first parishes and preached to the world the doctrines of the beatific virtues, which contain harmony and which constitute the only path to higher wisdom.

However, this religion too soon degenerated, and the small flock of true Christians became ever smaller. Priests and men of the world erected on this hallowed ground an edifice of nonsense, folly, prejudice, and selfishness. Soon, the tyranny of priests joined forces with the despotism of princes to assault the now destitute human dignity. Nevertheless, the true wisdom was not lost, and it was reverently preserved in secret schools. Depending on the times and circumstances, however, these schools acquired other names, and Freemasonry has been the most recent society through which the ancient, unadulterated hieroglyphs have been preserved in our parts of the world.

Another of Adam Weishaupt's excellent criticism of worldly religion can be found on this page as well (Josef Wäges, p. 278):

Selfish and ambitious men deployed their sophistry: a false clergy emerged, and this hateful body soon became the only class that managed to gain independence. The means for salvation was used for a new oppression. (**How utterly true that last part was! What people think of salvation is really a mental, spiritual, and later as a physical, set of chains - especially when worldly religion corners that concept, monopolises it and stamps out anyone else, and any other groups, from offering this salvation.**)

Now a marvellous thing was born: theology, the regimen of priests and scoundrels, the Papacy and spiritual despotism (**Let's not let the Bible Belt Christians and other non-Catholic groups and cults off the hook either; they are just as bad, if not worse**). The latter rose to such heights that even the princes' thrones trembled violently. This power and oppression was all the more terrible because it even extended to thoughts and opinions (**religion succeeded in fully colonising the Barbarians, as well as other groups all over the world, where the ancient Romans failed.**)

Until then, men had been unable to do as they wished; now they were no longer allowed even to think as they wished. The confidence, the faith in the force and goodness of something capable of moving mountains was now transformed into a belief in self-serving sophistries, perversions of the doctrine of Jesus. Men persecuted one another over this, and it became a religious dictate to purge one another from the face of the earth. Until then, men had oppressed one another in their own name; now, however, sacrilege and despotism reached such a height that they oppressed one another in the name of God; and a murderer, whore-monger, and deceiver who believed in transubstantiation could expect a better fate than the honest and virtuous man who had the misfortune of not being able to comprehend how a piece of dough could simultaneously be a piece of flesh

In all this, the people could see as their only sorry advantage that the fate of serfdom now also befell their previous oppressors. In this way the history of the human race is the history of usurpation and the most dire oppression. It is easy to imagine that the fate of Jesus' old and new disciples was miserable and sad, just as He had prophesied. Now their secrecy had to be twofold, and they therefore concealed their true doctrines behind hieroglyphs, and themselves behind the name of other societies, and this all the more since the bulk of those who call themselves Christians have no understanding whatsoever of the true spirit of this holy legion (**The overwhelming majority of Christians don't follow Jesus' teachings at all, nor are their hearts set anywhere near his either; they are modern-day Pharisees. Refer to Matthew 15 8-9, 'These people honor me**

with their lips, but their hearts are far from me. They worship me in vain; their teachings are merely human rules.' Also these passages from The Apocalypse of Peter, from the Gnostic gospels is worth bringing up because it is on the exact same wavelength as what Adam Weishaupt is saying in his writings, 'But those of this sort are the workers who will be cast into the outer darkness, away from the sons of light. For neither will they enter, nor do they permit those who are going up to their approval for their release." "And still others of them who suffer think that they will perfect the wisdom of the brotherhood which really exists, which is the spiritual fellowship of those united in communion, through which the wedding of incorruptibility shall be revealed. The kindred race of the sisterhood will appear as an imitation. These are the ones who oppress their brothers, saying to them, "Through this our God has pity, since salvation comes to us through this," not knowing the punishment of those who are made glad by those who have done this thing to the little ones whom they saw, (and) whom they took prisoner." "And there shall be others of those who are outside our number who name themselves bishop and also deacons, as if they have received their authority from God. They bend themselves under the judgment of the leaders. Those people are dry canals."). This caution was often necessitated by persecution from outside. With these hieroglyphs they celebrated the memory of their great teacher and eagerly awaited the time when they would regain their original rights (there's the original society and religion theme again**) and thus appear to the world in their full glory.**

See the at the back of this book on Adam Weishaupt and Primitivism.

This quote is from the book called The Philosophy of Fire (Clymer, pp. 174-175), that talks about how the religions we have today are degraded forms of an original system that was far superior to what it is today:

With the Light of the Great Lodge standing in the midst, the religion of the people was a perfect representative of Religion, Science and Philosophy in which superstition and idolatry found no place; hence the harmony and symmetry in the old Wisdom Religion. Originally there was but one exposition of the Secret Doctrine, but as this spread in other lands and other times, there was a division, each race giving its own method of expression in its own peculiar symbolism.

The religious systems of Egypt, Chaldea and Persia had essentially the same Secret Doctrine and Mysterious formerly taught and exemplified in early India and from there transplanted into other countries. This religious system was both scientific and philosophical, and its inculcations were as laws governing every action of life, both

natural and Spiritual. In time, as men became selfish, the Mysteries were debased and subjected to the Will of those not in harmony with them, and it was only through the efforts of the Initiates who sacredly kept their vows that they were saved for mankind.

After the fall of Egypt, Chaldea, Persia and other countries, these mysteries were concealed in the Archives in the Temples of Initiation and taught only to those who were to become the future Initiate Masters, such as Zoroaster, Confucious and host of others who in turn thereafter taught the Secret Doctrine to a few of their own selection and instituted new forms of the old religion under names and forms acceptable to the people of any given race or era.

Adam Weishaupt (Josef Wäges, p. 47) echoes the exact same sentiment of secret schools of wisdom preserving this lost knowledge down through the millennia:

...in those days, a man's highest aim was the fulfilment of his destiny. He viewed himself primarily as a link in the chain of creation, next to being a citizen of the world. But, gradually, true wisdom and a genuine insight into human destiny became increasingly rare: more and more interwoven with human statutes determined by the spirit of the age, it became falsified and ultimately the monopoly of a small number of men who, removed from all distracting obstacles, preserved the unadulterated truth, bequeathing it to their descendants. But since these men never forgot that they were also citizens of the Earth, their main purpose always and unmistakably remained to provide a direction for the masses who were being swept away by the cultural currents, so that this stream would never, as much as world events and the resulting circumstances permitted, rise too much above its banks. To this purpose, in each century they veiled their teachings, the pure principles of truth, in whatever garment best suited the age.

This is repeated (Josef Wäges, p. 310) of the same book:

If one regards our 1 as the small band of those good and wise men who are striving to stem the general corruption, who have escaped the deluge equipped with the treasures of wisdom and virtue, saving themselves and their kind to prepare happier epochs for a new generation, then one can say our 1 is as old as the world. There has always been such a holy covenant. God and nature have at no time permitted that the better tools, by which they meant to gradually uplift mankind to the highest peak of its perfection again, would be consumed by the torrent of corruption. They built themselves an ark, the plan for which was provided by God himself, escaped the deluge, and once the worst storm had passed, handed down to their descendants the pillars of a new world that they had preserved and rescued. For this reason Freemasonry counts even the Patriarchs and Noachites among its members. In the Priest Degree we told you how Jesus the Redeemer at last laid the cornerstone of the new church of the kingdom of truth, wisdom, and freedom, and how our 1, on this

foundation, works towards this last and happy revolution. Thus it has always existed, exerting its influence throughout, but always in different guises. Whenever it had arrived at a certain point and corruption had crept in here and there, the main trunk, the High 1, cast off its husk and appeared in a new shape. In this manner, in every age one accomplishes as much as possible and in whatever possible fashion, while the inner core remains undefiled.

Adam Weishaupt (Josef Wäges, p. 311) then states that the ultimate founders of the secret schools of all ages, from the highest antiquity to the present day, are unknown, but their wisdom – the *Prisca Sapientia* – is still very much preserved by caretakers working for a higher order and who pass down this sacred knowledge like a baton in the track field of time:

Our founders possessed knowledge because they shared it. When they established the Outer Order they applied the information gathered from studying the flaws and advantages of all previous similar endeavours and the advice of the wisest, best, finest, and most experienced men, combining this with philosophical acumen, traditions, warm interest in the general good and altruism. Partly out of modesty and partly to secure themselves against their own passions, they then delivered the edifice's direction into other, faithful hands and withdrew. Their names will never be known, and those who are presently at the helm are not the founders of the new institution. Posterity, however, will bless the unknown benefactors, and will bless them doubly for having renounced the vanity of being immortalised by the preservation of their name in the 1.

Adam Weishaupt (Josef Wäges, p. 48) did lament that neither he, nor any of his members, would ever see the fruits of their labour, and that their work was going to be a multi-generational process:

He must be willing to work in such a manner that only distant generations may harvest the fruits of his efforts. He must value his insights only to the extent that they allow him to further the general welfare.

In what was to be the highest degree of the Illuminati (the Philosophical Sage), before it was shut down, Adam Weishaupt (Josef Wäges, pp. 368-370) goes on about how the human race has common origin and knowledge that gets passed down through the ages:

Would not this primitive institution be perpetuated even in their most distant descendants even though any accounts of its origin and its purpose were lost to them? Or do customs and traditions change so drastically all at once? Does not our daily experience rather demonstrate that nothing is preserved, barring certain modifications, as perfectly as customs and traditions, living proof of which is the practice of duelling? that opinions, customs, government institutions, and religions also emerge from one another, just as men and languages do? Which colony has ever founded a state whose institutions were not, for the greatest part, borrowed from the

motherland? How much in Germany, France, Italy, and Spain is not of Gothic, Frankish, Lombardic, Saracen, and generally of barbaric origin even today? How much is not the palpable consequence of the introduction of a feudal order? – Even in the Christian church, how many traditions, albeit with different explanations and meanings, have not obviously been borrowed from paganism and the Jewish religion? (See the book *The World's 16 Crucified Saviors* to see what Adam Weishaupt means!) Even our reverence and preference for Jewish customs and cosmogony must be founded on a religion that wholly emerged from the Jewish faith. And how much of this Jewish faith, this mother of ancient Christianity, is not of Egyptian origin, even according to Scripture, and therefore a system that is the necessary result of an even older system, whose roots are ultimately found in the consequences of a renewed human race and its way of thinking after the flood? How much, through an orderly development one from the other, have oriental philosophy, Pythagoras and Plato, Gnosticism and Kabbalah, the Alexandrian School and Aristotle interacted to bring about Christianity with its mystical and allegorical sense? How much has each of the various Christian sects prepared the way for the next one, how much has not one emerged from the other?

...Wherefore this fiction, cutting the knot yet explaining nothing, of an ancient homeland, a common parentage of all nations on the earth, of one common progenitor, which was invented in support of the biblical Noachic descendance but has been confirmed by no other nation and is indeed impossible? Or could this conformity rather be the consequence of a formerly shared doctrine or teacher? – But if so, then who was this teacher? – God? or a man?

...– What other fact would be a better key to ancient wisdom, theology, mythology, to the mysteries, customs, and doctrines of the most ancient world, than that which has been generally accepted by all peoples, historically proven, and attested to by natural history, even in the absence of all further oral or written documentation, namely the great inundation of the world? – Would it not be possible to bring to light the imprint of this seminal event in all the old customs and doctrines of the ancient peoples? To explain by it how their customs, opinions and systems developed from each other? To demonstrate how powerfully and diversely a single vivid impression has had its effect throughout the millennia under various guises, how it keeps doing so even today, and how it will continue to do so without us noticing, while even suspecting its influence will seem foolish and impossible? To show that the true subject of both ancient and more recent as well as contemporary mysteries is to lessen the consequences of the diluvian terrors, to re-instil courage in men, to enlighten them; to awaken confidence in themselves and in their reasoning powers by demonstrating to them the motivating causes? To show that we people of today think and act this way and must think and act this way because our second, perhaps third or twentieth

progenitors were so terrified by the waters of the general inundation? That if the human race had regenerated by any other means, instigated by a less terrible cause, its descendants would have received an entirely different way of thought, as well as morals and customs, fully conforming with the first foundation[?]

As will be talked about extensively later in The Human Animal chapter of this book, the animal nature of Man is another very big problem that has taken us so far away from the original society and religion that the old mystics so often cite.

In Hinduism there is the concept of the four Yuga cycles (world ages). We are currently in the [Kali Yuga](#), which is the shortest, but worst of these ages. This age started in 3102 BC, which is approximately the time period when the first civilisation with writing started. This age is marked by sin and vice, by darkness and hypocrisy and it ties in with the concept that Man had degraded from a much better state.

This is a summary of these four Yugas and their features, from this [site](#):

- Satya Yuga – Also known as Krita Yuga, this is the age of truth, virtue and righteousness.
- Treta Yuga – This is the age of mankind and represents a one-quarter decline in spirituality.
- Dvapara Yuga – In this age, spirituality continues to decline, and virtue and sin show up in equal measure.
- Kali Yuga – The age of conflict, Kali Yuga is described as one quarter virtue and three quarters sin.

The Chinese [Tao Te Ching](#) also describes a higher age and the decline from there to our present age, strangely in four stages just like in the Hindu belief of the four Yuga cycles:

In the highest antiquity, (the people) did not know that there were (their rulers). In the next age they loved them and praised them. In the next they feared them; in the next they despised them. Thus it was that when faith (in the Tao) was deficient (in the rulers) a want of faith in them ensued (in the people).

How irresolute did those (earliest rulers) appear, showing (by their reticence) the importance which they set upon their words! Their work was done and their undertakings were successful, while the people all said, 'We are as we are, of ourselves!'

When the Great Tao (Way or Method) ceased to be observed, benevolence and righteousness came into vogue. (Then) appeared wisdom and shrewdness, and there ensued great hypocrisy.

Lastly, there is the Tower of Babel story in the Bible. It speaks of a unified Humanity that connected itself to the heavens by means of a Ziggurat (Babylonian temple) that reached all the way to the higher

world. When Humanity was one it was also one with the world above. This story also implies there was only one language, culture, religion, etc. When Man developed differences in all those things, that's when he lost touch with the higher realities above and became one with the material world instead.

Adam Weishaupt (Josef Wäges, p. 282) taught the same thing to his initiates about there being originally one uncorrupted humanity; it also defines what his organisation was all about as a concept, and no it wasn't Satanism as every conspiracy theorist seems to think so:

Thus you can see that the very name Illuminati stems from the earliest church, and that therefore it is the purpose of true Freemasonry and of the Order to enable mankind to gain its freedom, to unite the world and its people, currently divided by their civil institutions, into a single family, and to bring about the kingdom of the just and virtuous by means of an active Christianity, the proliferation of Jesus' teachings, the preservation of the true secrets of this doctrine, and the enlightenment of reason.

Adam Weishaupt on Primitivism – the Exact Opposite of the New World Order

So, what about the Satanic New World Order agenda, headed by the One World Government? If you read his writings (which the Bible Belt, Bible thumping conspiracy theorists have never done, and never will do, because they are way too lazy to read), he was a promoter of what is called Primitivism; here's how it's described on [Wikipedia](#):

In the arts of the Western World, Primitivism is a mode of aesthetic idealization that means to recreate the experience of the primitive time, place, and person, either by emulation or by re-creation. In Western philosophy, Primitivism proposes that the people of a primitive society possess a morality and an ethics that are superior to the urban value system of civilized people...

During the Age of Enlightenment, the explorers' encounters with the non-European Other provoked philosophers to question the Mediaeval assumptions about the fixed nature Man, of society, and of Nature, doubted the social-class organization of society and the mental, moral, and intellectual strictures of Christianity, by comparing the civilization of Europe against the way of life of the uncivilized natural man living in harmony with Nature (**Adam Weishaupt was a promoter of Natural Law**).

In the 18th century, Western artists and intellectuals participated in "the conscious search in history for a more deeply expressive, permanent human nature and cultural structure in contrast to the nascent modern realities", by studying the cultures of the primitive peoples encountered by explorers.

These are the Primitivist statements that Adam Weishaupt made. As you can read Natural Law is the foundation of Primitivist thinking, as he said in a quote from the Presbyter dereed 'The nation's codex is subordinate to the law-book of nature' (Josef Wäges, p. 260).

This is the definition Natural Law, which is defined on [Wikipedia](#):

Natural Law is a system of law based on a close observation of natural order and human nature, from which values, thought by the proponents of this concept to be intrinsic to human nature, can be deduced and applied independently of positive law (the express enacted laws of a state or society). According to the theory of law called jusnaturalism, all people have inherent rights, conferred not by act of legislation but by "God, nature, or reason." (**Adam Weishaupt was a big proponent of 'Rule by Reason'.**)

These are some of Adam Weishaupt's Primitivist statements:

There is a general law to which all others are subject, and that is the benefit of the entire human race. Anything that contradicts it is unjust, even if in certain countries altars may have been erected to it, and the most meritorious service to the fatherland can be the greatest crime against the world. The nation's codex is subordinate to the law-book of nature (**beautiful saying**), and the rights of the nations must be judged by the latter just as every state usurps the competence to judge the rights of individual men and families. As every country shunned community and interaction with foreigners as much as possible, the original traits of mankind were consequently lost, and separate customs, opinions, languages, laws, and religions came into existence instead; uniformity disappeared, and colourful multiplicity was spread across the earth (**In another of Adam Weishaupt's writings, in the Philosophi. Sages, which is the highest degree, (Josef Wäges, p. 371) he alludes to the splitting up of Humanity after the flood and Tower of Babel, 'But when people leave their native soil, they will surely either settle in the nearest vacant stretch of land or wherever they encounter the least resistance. To such a place they will transplant their language, morals, and their already greatly modified diluvian terrors: by and by, they will merge them with the language, morals, and customs of the indigenous inhabitants, naming them with their own, newly-invented symbols. The cohesion of nations among one another and thus also with their motherland being very weak in those ancient times, new languages will come into existence even without miracles or the construction of the Tower of Babel, and the descendants of a common forefather will no longer be able to understand one another.'**) This finally drew the last line between man and fellow man. Now they had sufficient cause to hate one another, but nearly none to love one another. Now, one no longer loved man as such, but only such a man, either a Roman, Greek, barbarian, heathen, Jew, Mohammedan, or a Christian. These in turn split into further sects, all the way down to egotism. Now one only needed to hear the word 'Jew', 'Roman', 'Greek', or 'barbarian', and sympathy arose for one's own party and a spirit of persecution for the other (**Oh God how this is true! Think of all the hate towards other races and religions we get so much of in this world right now**). Intolerance reigned on all sides, and because patriotism begat egotism, those belonging to the same sect and nation hated each other no less. They were friends only when dealing with a stranger whom they hated even more vividly (**There's a good reason why tyrants always farmonger about foreigners or outside threats**); but as soon as he was tamed, they fell upon one another again, weakening themselves, only to fall into the hands of a third party eventually, forging new fetters for themselves in the process. Their own leaders had the most to gain during this division of interest. While everyone was chasing his own private interests, the nation was as divided, and the kings began to assume the place of

the nation, to treat it as their property, no longer regarding themselves as its provosts. (Josef Wäges, pp. 260-261)

This victory would be short-lived, however, and men would soon return to their previous state of humiliation if providence had not been active since times immemorial, providing the most enduring means that have been preserved to this day as silent but secure mainsprings to effect the redemption of the human race in the future. Such means are taught to us in secret schools of wisdom. These have always been the saviours of nature and the rights of man. It is through these that the human race will recover from its fall; princes and nations shall disappear from the earth without violence; one day, the human race will become a single family **(This oneness that Adam Weishaupt just mentioned will probably be misinterpreted as being the New World Order by some, or a lot, of conspiracy theorists, but you can clearly see right before that he's talking about princes and nations disappearing, implying the ultimate type of Libertarian society, and the oneness referred to here is what existed before the fall into what we call 'civilisations' back to a primitive world)**, and the world the domicile of reasonable people. (Josef Wäges, p. 265)

By what mad delusion, by what short-sightedness could men imagine this world and their entire race would be forever governed in the same manner as before? Who has fathomed the storehouse of nature, whose law is unity and infinite diversity, confined her within boundaries, and commanded her to stand still; to forever run that ancient circle, ever to repeat herself or merely to move the physical boundaries of government and, having completed its round, to begin anew where she had first started? Since when is our inability to look ahead, to see into the remote future, also a bar for that unstoppable nature who never repeats herself? Who has condemned man, the best and most enlightened man, to eternal servitude? Who has called the only predestined servant of nature, often the weakest person in the entire nation, to eternal rule? This could only be the idea of a prince or of him who is arrogant enough to demand lordship over those better than himself. Why should not the political institutions rather be determined by the prevailing ability and receptivity of the people, just as they have done so until today? If the reason for all government has fallen away, why should the unhappy consequence remain? Why should it be impossible for the human race to reach the highest perfection, the ability to govern itself? Why should he who knows how to [lead] himself be led eternally? (Josef Wäges, pp. 265-266)

This passage connects the Fall of Man to his departure from nature and its ways:

He may also understand the doctrine of the fall of man, original sin, and the resurrection. [One] will then know what the state of pure nature, the state of nature after the fall, and the kingdom of grace are. Since man has departed from his original freedom, he has departed from his natural state and lost his dignity by succumbing too much to his original passions and instincts, unable to resist his desires and sensual appetites. As members of a commonwealth, men no longer live in a state of pure nature, but are in a fallen state. Once they regain their original dignity, however, by tempering their passions and curbing their needs, they reach redemption and the state of grace. (Josef Wäges, p. 275)

The oneness of Humanity is in its original state, not in any kind of New World Order:

Decrease nationalism, and men will once again become acquainted with one another as such. Their allegiance fades away; the bond of union is severed and expanded, and the source and cause of a number of deeds useful to the state are no longer pursued. (**This statement can be misinterpreted by conspiracy theorists to mean that Adam Weishaupt was wanting to destroy nations to create the New World Order, but he was wanting to return Man to the original state, not any kind of new state.**) Increase patriotism, and you teach men that it is no less unjust to act against the fatherland than it is to act against the rest of the human race; that, with respect to the remaining part, neither the state nor the other families possess any privileges; that, if this is the example that is set, a narrower love cannot be punished as a crime; that every usurpation for my own advantage would appear permissible and, finally, the narrowest egotism just as lawful, if it could attain the same impunity as the state with its superiority. Feel the danger in these propositions! Here, a crime against mankind is called virtue, because many people commit it with impunity, while any sensible man must realise that the benefit of the state can in no way serve as the measure of right and wrong; because if this were so, we would have contradicting rights in one and the same case. (Josef Wäges, p. 260)

What a prospect that happiness, love, and peace shall reign on earth once more, when all misery, all unnecessary need, all delusion and all oppression are banished, when everyone in his station does what he can for the best of the greater whole, when every house-father is lord in his quiet hut, when he who seeks to intrude upon these sacred rights will find no sanctuary anywhere in the world, when idleness is never tolerated, when the host of useless sciences is banished and only that is taught which betters man and brings him closer to his natural state and his future destiny, and when bringing about this

period more quickly is our task, when every man extends his arms towards the other in brotherly love! (Josef Wäges, pp. 313-314)

Now men were taken from their serene state and placed into a state of submissiveness. Read what a poetic description Moses made of this. Eden, the garden of Paradise, was lost to them, for they had fallen, and were now subjugated by sin and servitude, having to earn their bread in submission and by the sweat of their brow. Others usurped them, promising them protection, and became their leaders. The more cunning ones, in order to lead them according to their intentions and to lend their commandments greater prestige, presented themselves as supernatural beings and messengers of God, and introduced an ill-conceived theocracy. At the time, none of these peoples had become too large; they were divided into hordes, each with their own leader. These leaders were as unequal in power as individual natural men, and they also were bound to yield, by and by, to the superiority of the wisest and bravest among them. And thus many small tribes were united into one large people. Nations came into being, and with the origin of peoples and nations, the world ceased to be a great family, one single kingdom.

Thus, the great bond of nature was torn; men were united only to be separated from one another. A line was drawn between them; they ceased to know one another by a common name. The human being began to be subordinated to the compatriot, and nationalism replaced the love of humanity. As the grounds and lands were divided, so also was benevolence; it was confined within boundaries beyond which it was never to extend.

Now it became a virtue to expand one's fatherland at the expense of those who were not within our own boundaries, and now, as long as it was a means to reach this narrower purpose, it was permissible to betray one's friends, to deceive and even to attack them. This virtue was called patriotism, and the man who committed injustice against all others to do justice to his own, he who had degraded his own reason to the point that he was blind to all foreign advantages and did not see the flaws of his own fatherland or even regarded them as perfections, was given the name of patriot. The love of humanity strictly corresponded to the size of his fatherland. (Josef Wäges, pp. 258-259)

The very foundation of tyranny and oppression is need, in terms of military security and the security of basic needs, such as food and shelter. I'm going to put this here because it completely goes against what conspiracy theorists say about Adam Weishaupt that he was about trying to bring in a global tyrannical control system:

He who needs another man depends on him; he has voluntarily renounced his right. Hence, the first step towards freedom is to have few needs. Savages and the most enlightened men may thus be the only ones who are truly free. (**Wonderful statement, the savage and the enlightened are really one and the same when you think about it, but exists at the ends of the age of unreason, greed, stupidity etc, - but still like the Alpha and Omega - or two sides of the same coin.**) The art of curbing one's needs more and more is also the art of gaining lordship. He who does not need others is free: if he can also be of use to them, he is not only free, but also their king. If the need is long and enduring, so is the state of submission. Safety is such an enduring need. If men had refrained from insulting one another, they would have remained free. Injustice alone has subjugated them. In order to be safe, they have given a single man powers he did not have before, and which are now greater than the strength of each individual. In doing so, they have created a new need: the fear of their own handiwork. In order to be safe, they have robbed themselves of their safety. And this is the case with our states.

Adam Weishaupt also talked about how morality and enlightenment leads to true freedom:

He who wishes to make men free, however, should lessen their needs they cannot satisfy on their own. He should enlighten them, give them courage, and provide them with strict morals. He should teach them moderation and frugality as well as contentment with their station in life. He who preaches moderation and frugality is far more dangerous to the thrones than if he were to preach regicide ('**He who wishes to subjugate a nation that is free and wild should make it weak, lustful and, as a consequence, greedy', from page 268. Also this quote from page 270, 'As effeminacy and luxury gain the upper hand, so morality, true enlightenment, and security decline. Effeminacy makes princes indispensable; an artifice which all despots have used to suppress a nation's freedom. No prince can eliminate luxury and moral corruption without weakening his own power. Banish luxury and its entourage from a monarchy, and you turn it into a democracy. He who wishes to bring about a revolution must change the customs, making them better or worse, thus forming, over time, a republic or a despotic state. This is confirmed by all histories.'**). He who intends to introduce a general and lasting freedom among men should enlighten them and teach them to content themselves with little. He should awaken sensible, mutual needs; he should prevent a situation where one alone is needed by too many, or otherwise this will create a new need in those few who have no need of him, namely the fear of his power. Enlightenment for the sake of enlightening others gives freedom (**Exactly what the prophets did!**). Thus, he who wishes to introduce universal freedom must spread universal enlightenment

(Another wonderful quote). But here enlightenment does not merely mean knowledge of words, but a knowledge of things. Not the knowledge of abstract, speculative, or theoretical propositions that inflate the mind and do nothing to better the heart; no! enlightenment is knowing what I am, what others can demand of me; knowing that I do not live here on my own, that I am nothing without the help of my fellow men, that I have to regard them as essential parts of my felicity, must seek their approval and favour, and that I will not receive it unless I do something that is of use to them; knowing that if I do nothing for them, they will do nothing for me either; learning to renounce one's demands, forgiving errors, being tolerant of the opinions of others, being satisfied with one's fate, mourning at the misfortune of another, helping him when possible, rejoicing in the small joys of others as much as our own, and using one's own surplus for the benefit of others **(While the Illuminati had a very undeserved reputation for being Satanists, comments like this one really make them out to be a very devout Christian organisation, as in being committed to morality and service to all Humanity)**: this alone deserves to be called enlightenment. (Josef Wäges, p. 269)

Lastly, Adam Weishaupt talks about how one day nature itself will return Man to his original state, and of how nature is the true saviour of Humanity:

The seed of this new world has now been cast, it has taken root and spread widely – but the time of harvest is perhaps still far away. Sooner or later, however, nature must finish her days' work and elevate our race to its original dignity again **(Going back to the original society that was discussed at the start of this book)**. We are only the spectators and tools of nature, refraining from accelerating her success and allowing ourselves no other means than disseminating enlightenment, love, and morals. Assured of certain success, we abstain from all violent means and content ourselves with sensing the joy and felicity of coming generations from a distance, and laying their foundations by the most innocent means. We calm our conscience in the face of any reproach, seek nothing for ourselves, and, as diligent observers of nature, we admire its majestic progress in holy awe, rejoice in our race, and felicitate ourselves on being human and children of God. (Josef Wäges, pp. 284-285).

This documentary points out numerous times that Neolithic societies, before the Sumerians and their writing came into existence, had very little, if any, evidence of elites and hierarchies. Certainly, the monuments at places like Gobekli Tepe would've required a lot of social order to build them, but there isn't any evidence of any overarching elites domineering the population, or any mass militaristic structures and defenses, there. These Neolithic societies didn't have the features of a civilisation by modern definition, especially the hierarchy and writing part, but they didn't have any evidence of the sort of warfare that is such a huge feature

of pretty much all societies post-Sumerian: [The Birth of Civilisation - Rise of Uruk \(6500 BC to 3200 BC\) \(youtube.com\)](https://www.youtube.com/watch?v=UJyfJyfzgk)

One thing that this documentary pointed out was that the purpose of elites and hierarchies was for security in terms of food and military. It's certainly true that people will get security to a degree, like farm animals get security, but they get exploited until the day they die. As an old saying goes from Benjamin Franklin, "Those who would give up essential Liberty, to purchase a little temporary Safety, deserve neither Liberty nor Safety." Mankind gave up liberty for security for the past 5,000 years or so and has had neither liberty, in any physical, mental or spiritual sense, or security in terms of long-lasting peace. The rise of elites, hierarchies, bureaucracies, militaries etc, was not an advancement over the Neolithic societies, any more than going into a prison is any kind of advancement to someone's life. If you look at other [Neolithic sites](#), there isn't all of the battlements, walls with crenellations, slits in the walls or anything that involves mass military structures and constant warfare.

This is a lecture, by Adam Weishaupt, that was given to those who were initiated into the Epopt, or Priest, degree of the Illuminati. This lecture is from the book called Perfectibilis, by Terry Melanson (Melanson, pp. 166-168), which has a lot of reliable information on the Illuminati that is based on historical evidence.

This lecture seems to be promoting the exact opposite of the giant global government that conspiracy theorists accuse Adam Weishaupt of promoting. In this lecture he is clearly promoting a much more primitive form of society that used to exist. It makes sense because Man has been around for around 200,000 years and what is the system that has existed for most of that time? It was small society. This is the system that Mankind has developed with for much longer than anything else and it is hard wired into people. This type of ideology isn't promoted by any educational institutions, because they can only think in a big society paradigm and there is no other type of society possible. The big society paradigm has only existed for around 5,000 years, and it has been nothing but dysfunctional as evidence by the 5,000 years of near continuous warfare, brutality, greed etc. Conservatives are against big government, Liberals are against big corporations, but primitivism is against big society itself. A big society will always be dysfunctional, no matter what ideology people come up with. If big, hierarchical, corrupt societies, with all their laws, armies, economies, rulers etc, hasn't worked out for the past 5,000 years, what makes people think it will ever work? The definition of insanity is doing the same thing over and over again and expecting a different result.

Obviously it's not practical to expect Mankind will go back to its primitive origins and that would be a bad idea to give up all the progress made, but the structure and standards should be pursued, there should be some kind

of reconciliation between the modern technological society and the old ways that Mankind developed with:

Nature makes us begin at infancy, from infancy she raises us to manhood. She at first left us in the savage state, but soon brought us to civilization.... The first age of mankind is that of savage and uncouth nature. A family is the whole society; hunger and thirst easily quenched, a shelter from the inclemency of the seasons, a woman, and, after fatigue, rest, are then the only wants. At that period men enjoyed the two most inestimable blessings of Equality and Liberty; they enjoyed them to their utmost extent; they would have forever enjoyed them, had they chosen to follow the track which Nature had traced for them-or had it not entered the plans of God and Nature first to show man for what happiness lie was destined; happiness the more precious, as he had begun by tasting it; happiness so early lost, but instantaneously regretted and fruitlessly sought after, until he should have learned how to make proper use of his strength, and how to conduct himself in his intercourse with the rest of mankind. In his primitive state he was destitute of the conveniences of life, but he was not on that account unhappy; not knowing them, he did not feel the want of them. Health was his ordinary state, and physical pain was his only source of uneasiness-Oh happy mortals! who were not sufficiently enlightened to disturb the repose of your mind, or to feel those great agents of our miseries the lover of power and of distinctions, the propensity to sensuality, the thirst after the representative signs of all wealth, those truly original sins with all their progeny, envy, avarice, intemperance, sickness, and all the tortures of imagination!

An unfortunate germ soon vivifies in the breast of man, and his primitive peace and felicity disappear:

As families multiplied, the means of subsistence began to fail; the nomadic (or roaming) life ceased, and property started into existence; men chose habitations; agriculture made them intermix. Language became universal; living together, one man began to measure his strength with another, and the weaker were distinguished from the stronger. This undoubtedly created the idea of mutual defence, of one individual governing divers families reunited, and of thus defending their persons and their fields against the invasion of an enemy; but hence liberty was ruined in its foundation, and equality disappeared.

Oppressed with wants unknown until that period, man perceived that his own powers were no longer sufficient. To supply this defect, the weakest imprudently submitted to the strongest or to the wisest; not however to be ill-treated, but that he might be protected, conducted, and enlightened.-All submission, therefore, even of the most

unpolished mortal, has an existence only in as much as he wants the person to whom he subjects himself, and on the express condition that that person can succour him. His power ceases when my weakness no longer exists, or when another acquires superiority. Kings are fathers; the paternal power is at an end when the child has acquired his strength. The father would offend his children if he pretended to prolong his rights beyond that term. Every man having attained to years of discretion may govern himself; when a whole nation therefore is arrived at that period, there can exist no further plea for keeping it in wardship.

Never did strength submit to weakness.-Nature has destined the weak to serve, because they have wants; the strong man to govern, because he can be useful. Let the one lose his force, and the other acquire it, they will then change situations, and he that obeyed will command. He that stands in need of another, also depends upon him, and he has renounced to him his rights. Hence few wants is the first step towards liberty. It is for this reason that the savages are the most enlightened of men, and perhaps they alone are free. When wants are durable, servitude is also lasting. Safety is a durable want. Had men refrained from all injustice, they would have remained free; it was injustice which made them bend beneath the yoke. To acquire safety, they deposited the whole force in the hands of one man; and thus created a new evil, that of fear. The work of their own hands frightened them; and to live in safety they robbed themselves of that very safety. This is the cause of our governments.-Where then shall we find a protecting force? In union; but how rare, alas! is that union, except in our new and secret associations, better guided by wisdom, and leagued in straiter [sic] bonds! and hence it is that nature itself inclines us toward these associations.

... Nature drew men from the savage state and re-united them in civil societies; from these societies we proceed to further wishes, and to a wiser choice. New associations present themselves to these wishes, and by their means we return to the state whence we came, not again to run the former course, but better to enjoy our new destiny-let us explain this mystery.

Men then had passed from their peaceable state to the yoke of servitude; Eden, that terrestrial paradise, was lost to them. Subject of sin and slavery, they were reduced to servitude and obliged to gain their bread by the sweat of their brow.-In the number of these men some promised to protect, and thus became their chiefs-at first they reigned over herds or clans-these were soon conquered, or united together in order to form a numerous people; hence arose nations and their chiefs-kings of nations. At the formation of states and nations, the world ceased to be a great family, to be a single empire; the great bond of nature was rend asunder ... [T]hey ceased to acknowledge a common name-Nationalism, or the love for a

particular nation, took place of the general love. With the division of the globe, and of its states, benevolence was restrained within certain limits, beyond which it could no longer trespass.-Then it became a merit to extend the bounds of states at the expence [sic] of the neighbouring ones. Then it became lawful to abuse, offend, and despise foreigners, to attain that end-and this virtue was styled patriotism, and he was styled a patriot who, just toward his countrymen, and unjust to others, was blind to the merits of strangers, and believed the very vices of his own country to be perfections.-In such a case, why not restrain that lover within a narrower compass, to citizens living in the same town, or to the members of one family; or why even should not each person have concentrated his affections in himself. We really beheld Patriotism generating Localism, the confined spirit of families, and at length Egoism. Hence the origin of states and governments, and of civil society, has really proved to be the seed of discord, and Patriotism has found its punishment in itself.... Diminish, reject that love of the country, and mankind will once more learn to know and love each other as men. Partiality being cast aside, that union of hearts will once more appear and expand itself-on the contrary, extend the bonds of Patriotism, and you will teach man that it is impossible to blame the closer contraction of love, to a single family, to a single person, in a word, to the strictest Egoism.

This Primitivist attitude is also expressed in the Presbyter, or priest, degree of the Illuminati (Josef Wäges, pp. 246-247):

Was the world not different once? Was there a simpler state of things, and how do you envision it? Having gone through all the vanities of our civil institutions, would it be possible to eventually return to that original simplicity (Allusion to Johann Joachim Winckelmann's appraisal of the 'noble simplicity and quiet grandeur' of classical art), to a noble naiveté which would be all the more permanent as it would then be armed with the knowledge of all types of corruption, placing the human race in a condition similar to that which an individual finds himself in who, having spent his innocent childhood in an uncorrupted, enviably happy state but having been led astray by his passions during his adolescence, thus acquainting himself with all kinds of hazards, on the basis of these experiences finally seeks to combine practical wisdom with childlike innocence and purity in his mature age? But how would one bring about this blissful aeon and a general moral regimen? Through public institutions, violent revolutions, or by different means? Does not the unadulterated Christian religion offer us some pointers to this? Does it not augur such a happy state, and does it not prepare us for it? But is this simple, holy religion the same as the one currently taught by the various Christian sects, or is it a better one? Is it possible to teach this better religion publicly? **(This is going back to Adam's**

Weishaupt's Gnoticism) Can the world as it is now endure more light? Do you believe it would be helpful at all to preach to men purified religion, higher philosophy, and the art of governing oneself for one's own benefit before countless obstacles have been removed? Is not the profanation of these matters closely linked to our political and moral condition, leading many people to resist the ennoblement of the human race out of a mistaken interest, and still more out of deeply-rooted prejudices, because they are attached to old patterns, finding anything that does not fit into them unjust no matter how natural, grand, and noble it may be? Alas! does not everything human and general today take second place to that which fulfils a narrower, personal interest? Does it not follow then, that this corruption must be done away with gradually and quietly before one can hope to bring about that golden age; and in the meantime, is it not better to preserve the truth in secret associations? Do we not find traces of such a secret doctrine in the oldest schools of wisdom, in the symbolic instruction that Christ the redeemer and liberator of the human race gave to his closest disciples? **(The very start of the Gnostic Gospel of Thomas mentions that Jesus had secret teachings: These are the secret sayings that the living Jesus spoke and Didymos Judas Thomas recorded. 1. And he said, "Whoever discovers the interpretation of these sayings will not taste death.")** Is there not evidence of such an incremental system of education, established in the most ancient [of times]?

Nation States: A Civilised, More Refined Savagery by Adam Weishaupt

This was an address to the Scottish Knights degree (Josef Wäges, pp. 222-233) and absolutely all the commentary in it about how nations are run, and the people running them, as well as the nature of societies, is just as applicable now as it was in the 18th century when Adam Weishaupt wrote this.

This is the address:

Power and impunity do not bestow any rights: the criminal's dignity and power do not lessen his vice: and less offensive names and euphemisms do not change the inner, hard, and noticeable core of the matter. The land theft committed under the lustrous name of a conqueror, which goes unpunished and is often admired and celebrated, is no more honest than the appropriation of private property. **(The first very true statement of this address. If theft and murder are done on a small scale that is criminality and a sin, but done on a massive scale - as in a national scale - that criminal will have statues put up in his honour.)** And in the eyes of any reasonable man the art of war is nothing more than the systematic art of murder elevated to a matter worthy of contemplation, intellectual exercise, and emulation. It is true that injustice, ambition, pride, vanity, and greed are praised by entire nations as means for aggrandisement under the names of bravery, patriotism, and self-defence; nonetheless, they are no less unsafe or dangerous, and in fact, in the case of entire nations even more damaging and illicit than with individuals, since the effects are even more universal and destructive. They are, in both instances, misconceived interest, the untimely birth of an excessive appreciation of oneself and too high an estimation of one's force, and the subsequent hope of impunity. Consequently they bring about the same, or worse, fatal effects in the case of nations, ultimately punishing themselves; and just as the individual man's pride precedes his fall: just as he who insults all others, incites them all to seek retribution; and should he be too strong, causes others to converge and organise their defence and his own humiliation: so also a nation that grows too boisterous and does not honour the rights of others arms all others against itself, inciting their vengeance. And often, all that is required is the opportunity to repay like with like to destroy a power that is so selfish and so dangerous to the serenity of others. Experience and history prove that this opportunity has never been lacking.

Nations are large families, moral persons; like individual men, they have their origin and downfall, their life and death: like these they attempt to

prolong their existence and remove everything that opposes it; like these they can be wrong when selecting the means for this, allowing themselves to be seduced by glittering proposals and short-term advantages into taking the wrong measures; they have reason and unreason, have their own inclinations and passions, lesser and greater needs, and for this, they need the help and benevolence of their fellow nations; therefore, they enter into mutual relationships with one another, and to this end, they are bound to benevolence and justice; they have their obligations and rights. True love for themselves, a desire and demand for their continued existence and life; the situation and circumstances in which they find themselves, the needs they feel, and the impossibility of satisfying these on their own are the legislators of even the most independent nations, and they oblige them not to transgress against the rights of others, nor to view themselves as the only goal and all others as means, but to be satisfied with the undisturbed possession of their own property and to curb the excessive desire for expansion and the rightful possessions of another. Their own continued welfare must teach them that abstaining from encroaching on the rights of others ensures their own rights: that violence begets violence, that strength and superiority has not in any way been given to nations or individual persons to abuse them to harm others and, finally, that it is in the best interest of the strongest, most independent nation, that there be one law, only one moral doctrine of nations, like that of individual men, to which all their demands, claims, wishes, and desires, every application of their force, must be subject, that they can never stray from it without incurring great harm, and that their own welfare, that of all others, and even the entire human race is most closely and inseverably bound to its strictest observance.

As long as this moral law of nations is not yet universal and in force, tranquillity and tolerance remain banished from the earth. To the detriment of the world and humanity it is not, and it will not be so for a long time, and entire nations conduct themselves no better towards one another, than independent, boisterous men who have not yet been gathered into nations.

Because they indulge in the feeling of their own strength and power, they betray by their actions that civility is still foreign to them and that savagery rules supreme. The earth is still constantly being ravaged by war and battles; to this day, peace treaties are nothing more than armistices necessitated by mutual exhaustion; (**that describes the end of WWI really well**) to this day, they are broken in more opportune times, once the forces have returned; one twists their plainest passages to one's own purpose with artful interpretations; and the destroyers of the earth, those who devastate the world, remain the object of our admiration and emulation, the subject of curricula and storytelling, the ideal of education.

- Speak not of the enlightenment and morality of an age, in which war is

the reigning custom among nations. Every war is preceded by actual or perceived insults, and moral persons do not insult one another; every insult is based on a lack of morality, the unmistakable consequence of a misjudged interest, a disorganised will, and a limited understanding.

Morality is more than mere refinement, the enjoyment of life's pleasures, the art of harming the other, or the destruction of one's opponent with great finesse under the borrowed appearance of the law. True morality is abstinence from violating the rights of others; it is sensible self-love.

Given that this is still a rare occurrence among individual men, is it any wonder, that the morality of nations is just a civilised, more refined savagery? **(A very good definition of most nations on this Earth, then and now)**

A nation's customs and opinions are nothing but the customs and opinions of the majority of its individual members. Thus, as the number of moral men increases in any given people, so the morality of nations is increased proportionally, and he who changes individuals for the better also betters the nation, and with such a transformation the fate of the earth is also changed for the better.

Thus, to promote this morality of nations so necessary for the good of the earth, the morality of individual men should be increased! However, since the greatest difficulties arise here, everything pointing in the opposite direction, good examples, particularly among the higher classes being so very scarce, **(tell me about it!)** the lower classes following their direction, justifying their own immorality based on their example, **(think of all the influencers on social media emulating the greed and decadence of the elites and the ruling classes, while not showing any intellectual or humanitarian side)** thus hoping for impunity or even reward, the already preponderant allure of seduction thus further gaining in its appeal: who among all the people has the strength of character to endure against this current and be good without any reward only to be the subject of ridicule, hatred, slander, and persecution? Who of them will have the resolve to do so, when vice and injustice are favoured from above, perhaps since many a nation's advantage is founded on this; when any association of men causes mistrust, and rule by [division] is the first law of government; if the education of the rulers and those closest to them is neglected, entrusted to ignorant and selfish men who have only antagonistic interests, with funds being used sparingly here while, elsewhere, millions are squandered; **(think of the Military-Industrial Complex and all the other complexes and political and corporate corruption in society at the highest levels)** if the young are presented with false examples, **(the truth here is overwhelming!)** if the authorities are indifferent to public education, instead supporting all prejudices and opinions necessary for their own plans and purposes, adding them to the curricula, and giving the young and emerging race a wrong, albeit temporarily agreeable [direction]: under such circumstances and in the face of these obstacles, should and could one be surprised that

morality is such a rare thing among individual persons that one cannot find it at all among the nations in this whole wide world; should one not come to believe that virtue is a mere name and that a moral doctrine of the nations is an impossible dream?

These doubts become even more reasonable, and the apprehensions gain in strength, when even the best prince, having the best intentions and insights, who sets an example of bravely tackling the evils, is held back by inevitable and insurmountable obstacles, [cannot complete his task, and eventually, forced by the times and circumstances, must take measures] which outrage his compassionate heart and conscience (**There have been countless idealistic politicians who got into politics thinking they were going to make a positive change, but inevitably end up selling out and playing the game just like everyone else, with a few exceptions, with those exceptions being relegated to the fringes of the political establishment**). All endeavours will be futile as long as he is compelled to be on his guard against powerful, immoral neighbours. While all his cares must be directed towards outward safety, his attention is diverted from peaceful, interior matters of the state, (**again think of all the money, industry and manpower that's focused on the military and not on services, infrastructure, science etc.**) or is applied only to the extent that he can gather the strength and resources within to defend the nation: the free, otherwise unimpeded use of all of his powers is curbed by these efforts, as he is forced to give them a direction that is contrary to his intentions; and since security is paramount, the entire edifice of his legislation and administration, among unruly neighbours, must rest on this foundation. Thus, his best decrees will only be relatively good, as the truly best laws would bring about his demise; he would [even] fall prey to his lesser neighbours (**and hence this is why we can't have nice things**).

Morals do not soften in the noise and clamour of war or a peace that is no less troubled, nor in the absence of safety and under constant fear of attack. Only in the gentle, refreshing shade of the olive tree, in the lap of peace and abundance, does a gentle and refined [social] awareness grow (**which is why awareness is so lacking**). As long as impending danger incites man only to self-defence, all other powers slacken. The bravery of the warrior is his first virtue, a virtue that has been forced upon him.

Savagery becomes a necessity, and a sociability that is too refined becomes weakness and infirmity – and promotes his downfall (**Heads of state are called Commanders in Chief and not other things, like scientists in chief, hence even in the modern world we are still run by over-glorified warlords, who wear business suits instead of armour, but are brutish warlords nonetheless**). – O! ye all who are so willing to rebuke the ills of every government and the flaws of monarchs! Look not so much at what they do but rather what they could do. Unfavourable circumstances and impending danger often make hard

and very burdensome provisions necessary for the sake of their own safety as well as yours. Thus, either dispense with your safety or approve of the measures that must be taken to ensure it. It is not your prince who leads your sons to death in war, who seizes the sweat of your hand, who denies you the enjoyment of the quiet, gentle joys of society, who increases the state's expenses and the taxes to fund them, but he who threatens to swallow you up along with him. However, a single unruly man's unrestrained lust for conquest and his insatiable hunger for land are capable of setting the tone for oppression across the whole world, pushing nation against nation like one wave against another, justifying oppression for the sake of defence (**the liberty verses security argument**), ripping large parts of the world out of their serene state, diverting the attention of the best princes from the internal care of their nations, erecting altars to bravery and strength (**think of all the war memorials and statues to the tyrants who helped to fill those war memorials with lots of names of those who made the ultimate sacrifice to them; then there are all the statues honouring the 'bravery and strength of the leaders who wear military uniforms and medals, but who didn't actually do any fighting, or even getting their shiny shoes muddy!**), infecting others with his savagery, and thus banishing morality from the earth, or at least hampering its progress.

Hence, if the prevailing circumstances and especially the lack of security keep even the best princes from considering the dissemination of a higher morality, but if nonetheless it is no less important that it take hold because it is the means for the peace and felicity of all people on earth, consequently, other means and institutions are necessary to fill this gap and come to the aid of a government much too occupied with other tasks, to place a share of these burdens on other shoulders and to see to it that every state under the sun obtains reasonable, enlightened, honourable, honest, loyal, diligent, and moral subjects. - If secret associations offer their assistance in this (**groups like the Illuminati - this reveals Adam Weishaupts real agenda, or thinking, for his organisation; it wasn't to gain money or power - normal politics already does that - it was to promote a higher morality**), if indeed they alone can accomplish this, through the allure of the hidden, through encouragement, through a common interest awakened by them and the examples set therein, they do not deserve persecution from the government, but encouragement, gratitude, and support instead. Or it would be a crime against the state that, with us, unkindness and thanklessness are held in contempt, the word given and a handshake take the place of every oath, that truthfulness pushes aside fraud, lies, and malice; that selfishness, corruption, intemperance, and excess are diminished, that morality is restored, that loyalty and faith, all but banished from the earth, are promoted; that marital fidelity is solidified

and the bonds of friendship are multiplied and strengthened, while the causes of separation, schisms, and misanthropy are curbed; that people are made less inclined to narrower ties, their dispositions made more receptive only towards the greater common good, that we know the art of uniting the interests of men in something that is higher, more general, more lively, and of making moderation, domesticity, and benevolence the general ethic of civil society. – If all this were a crime, what then is virtue? What reasonable man would not strive, and indeed have to strive to become such a criminal? Such a state could not exist without incurring the contempt of the human race. It would hurry towards its own demise with great strides by voluntarily forfeiting its greatest, most permanent strength; for there is no power on earth that is as secure, permanent, and indestructible as one that is founded on truth, virtue, and morality (**very beautiful statement**). Only within this moral regimen things thought to be impossible, all hitherto ridiculed political dreams and Platonic ideals, become possible; where the subjects lack morality, loyalty, and unselfishness, very possible things become impossible, and indirections, provisos, and assurances are necessary. The power thus abused and the ubiquitous selfishness of men have incited general mistrust and closed the hearts of men to one another to the extent that today everyone must prove to another the honesty of his intentions while rarely being capable of presenting his evidence convincingly enough to dissipate all doubts and concerns. Almost all our actions and institutions bear a visible stamp of this general mistrust. Only a moral doctrine is capable of eradicating this mistrust among men; for it teaches men temperance and moderation, teaches them to content themselves with less, to lessen their bodily needs in order to exalt the needs of the spirit; it teaches them insight into their true interests; and a man who knows this cannot be unruly, unjust, or dangerous.

It is our intention to bring about this moral regimen: to transform moral savages into true human beings, to work on that neglected part untended by the government, to correct flaws which cannot be corrected by any statecraft, to tackle morals and opinions, replacing poor morals and harmful opinions with better morals and useful opinions, and to diminish the sources of human suffering. However, as pure as our intentions may be, we will not be surprised if the prevailing prejudice we have rebuked above expresses itself even with regard to us, since it is ingrained, as it were, in the nature of every society as well as in the nature of every individual person to pursue one's own aggrandisement: thus we would find it very natural that similar accusations are levelled against us (**think of all the attacks Adam Weishaupt has had levelled against him for more than 200 years!**) and that one suspects narrow, selfish purposes beneath beautiful words and a glittering façade; if indeed one had to assume that men who have been so carefully chosen, tested so strictly and over such a long period of time, and who have been trained to

the highest moral standards were capable of playing the game of ambitious small-mindedness against which they struggle so forcefully and become the most shameful, unmistakable liars unto themselves, after such beautiful words and promises, in their actual deeds (**again think of all the idealistic politicians who've had to whore themselves out to the game**). If men could suddenly desire once more that towards which they have been indifferent for years, if our deeds and our demeanour were not telling proof of our unselfishness, if we could not face every class of people without shame, and challenge them all to show us some more obedient and better subordinates from their midst who patiently endure even the most obvious injustice though they see, recognise, and inwardly despise the abuse of the highest power, and who merely suffer and – stay silent.

We ourselves would approve such an assumption if history could show just one example of philosophers ever having devastated nations, undermined governments, or ravaged the earth (**excellent point from Adam Weishaupt!**).

There are flaws, significant flaws, which the public institutions [are] too weak to remedy, and which can be affected to a [sufficient] degree only by secret associations. Such defects are either too common and widespread or they are founded on certain very old and deeply-rooted prejudices and national traditions, such as the love of duelling, so powerlessly prohibited by every law. To attack them with open force would be futile, too dangerous, would shake the whole body politic and expose the weakness of the highest authority. Morals are improved by morals, and opinions are pushed aside through the gradual, unnoticeable generation of new opinions. This process is slow, and its results and developments too distant for one to hope for any effects were it not for the fact that a profound, wellthought out, thorough plan is being pursued, and that its execution is not entrusted to a single, frail human being, but deposited, as it were, with an entire moral body, one that can survive the evil, procreate itself, grow stronger, make up any losses, and continuously renew itself like a Phoenix; only here are good principles preserved eternally and inviolably, these alone can compensate for the deficiencies of human ageing, and these alone are the immortal adversaries of an almost immortal foe.

Let, therefore, the first true monarch of the earth appear! Let us presume great and very rare conditions for this! He shall appear with insight, strength of will, with the best intentions, with courage and resolution; and yet he must either rush the matter or leave its further execution to his successor. In the first case he will create hypocrites, if indeed he uses force; he will lop off a few wild branches, but the pernicious trunk will resist his efforts and keep itself upright. Those who created the evil he has made more alert and prudent while making this evil's progress itself only

less noticeable, and therefore more dangerous. When eventually a new successor appears, how will he find the resolve to begin where the other has left off? In order to immortalise his name, would such a man not rather change the principles of the previous government? Embark on a new, his very own course? Will he put the same trust in the trusted counsels of his predecessor? Demonstrate the same insight, will, courage and resolution? Will he also brave toil, chagrin, and any obstacles? Proceed with the same hotness of temper or with equally cold deliberation? Will he have more or fewer weaknesses through which the enemy may penetrate and consequently overpower him? Or will he know how to conceal his weaknesses with equal care and skill?

If the continuation of a felicitous plan is yet further hampered in elective kingdoms, with minority reigns or extinguished lineages and houses, if even the best princes, though raised wholly for certain purposes by their predecessors, are not the same at the end of their lives as they were at the beginning, if they are always required to rely on others and to see through the eyes of others, and do not always choose unselfish, insightful, or useful counsellors, and if these in their turn are too attached to leisure, nepotism, venality, and the lust for power, are disunited among themselves and, to increase their power [and following], only promote their own creatures; if they cannot bring themselves to work according to the principles of others, to sacrifice their honour and insight in order to immortalise their predecessor's fame; if they, too, can be seduced by immediate, glittering advantages, are exposed to envy and slander more than others, and therefore act more fearfully or face their inevitable downfall, and hence always seek to comply with the prince's ever-changing whims – if one considers and anticipates all these things, should it not be evident that the civil government, where so often people without morals or good faith occupy the highest positions and where birth alone entitles them to the highest offices; where punishments and rewards lose their meaning, where poor examples are so prevalent, so ubiquitous and so attractive, where everyone only cares for himself, where laws only serve to oppress the weaker, but are not enforced against higher persons at all or without any consequence (**this part is still exactly the same now as it was in Adam Weishaupt's time; there are too many examples to list of elites getting off with light punishments, fines which hardly make any dent in corporate profits and where the authorities choose to enforce laws against the people on the bottom rungs of society**); where education is neglected and exemptions are issued without distinction and without end, where the truth is regarded as slanderous and leads to one's own downfall, and where only flatterers are given credence, where out of necessity all the state's care is directed towards external security (**it's just one truth after another here!**) – should it not be evident, under such circumstances and in such conditions, that the civil government alone,

even when it has the best intentions and rallies its greatest powers, cannot measure up in any way to such firmly entrenched evil and corruption (**try stopping corporate lobbying in politics as being one example**), but that it is an entirely different matter for a secret society which can resist all obstacles and attacks all the more forcefully precisely because the progress of its labours is concealed, its collaborators are hidden, and its chiefs unknown, and is accordingly secure against reprimand, slander, envy, usurpation, and persecution; where no plan or principle dies or is lost, where successors build on the experience of their predecessors, and start and continue where they left off, where the outgoing member is replaced by one who is just as wise, one whose principles are also in harmony with the goal, and who has been diligently educated and tried over the course of years; where one works with persons who have been secured against any downfall and corruption, and for whom it has become a necessity to think and to act in this and no other way. From this perspective, any reasonable and fair-minded government should welcome secret associations and consider them holy and honourable, if it is also right and dutiful that the earth should not become a murderer's den, the prey of some selfish men emboldened by the weakness and fear of others, and if it is to be the domicile of great, reasonable and benevolent men (**that is pretty much Adam Weishaupt's thinking for his secret society right there; it wasn't about getting more money and power, but for promoting enlightenment and morality - in fact there isn't anything else in Adam Weishaupt's writings about gaining more money or power either, I know because I've read it all**).

Today we call on you to complete this task, to fill this gap. To this end, we entrust you with the leadership of the lower Classes. Your task is to fashion their members into noble, unselfish members for the best of mankind and for the best of the fatherland. To educate men who will in no way seek advantage from the misfortune of others, and who have the courage and resolution to brave dangers for the benefit of others. They shall be the pride and adornment of any country; with their number, its welfare shall be increased, and truth, virtue, and honesty shall leave their prior homeland with them. They should become the archives of wisdom and virtue, where all noble principles and proposals are deposited; they shall be the terror of every villain, and he shall tremble at their sight. Let it be known to you that a state where the good are in command and where evil men hold no power is good and perfect. Remember that, according to Solon and Plutarch, a good citizen is one who cannot bear any power within his state that seeks to rise above the law, and that the state is ordered best where all, even those who have not been insulted, stand for one man, and where all take offence if a single man has been insulted, hating, shunning, and despising the offender as much as he who has actually suffered the insult.

To this end you must understand the art of uniting all our members' individual interests into a single one: making them receptive only to it, infusing them all with fire and enthusiasm for it. In short, you must understand the art of providing those whom we have submitted to you with as unified a disposition as possible. They shall receive the same ideas and principles from you; as much as possible, you shall awaken similar sequences of ideas in them, explore their current ones, connect new doctrines that you are about to present to the notions they already hold, and undermine, weaken, and extinguish harmful notions; inspire the same wishes, desires, and passions, guiding them all to a given, higher, universal purpose, and thus give them the proper direction and stir the same hopes and expectations within them. Just as the human body is enlivened by a single soul, so in our society only one single spirit and will, one single language, and one single interest must be visible (**Remember Adam Weishaupt's statement about unity** (Josef Wäges, p. 358): **for this very reason, each of her preceding states is a rehearsal, so to speak, for bringing forth another, better state; and that with her, in the most infinite diversity, an astonishing unity prevails throughout; and also this one** (Josef Wäges, p. 265): **By what mad delusion, by what short-sightedness could men imagine this world and their entire race would be forever governed in the same manner as before? Who has fathomed the storehouse of nature, whose law is unity and infinite diversity, confined her within boundaries, and commanded her to stand still; to forever run that ancient circle, ever to repeat herself or merely to move the physical boundaries of government and, having completed its round, to begin anew where she had first started? Since when is our inability to look ahead, to see into the remote future, also a bar for that unstoppable nature who never repeats herself?**). This unity alone gives life, health, perpetuity, and unshakable strength to any body politic. However, all this must be accomplished without compulsion, out of the truly understood conviction that it is better and a higher duty. You must present this duty to them as lively and attractive, and make it plain and tangible to them that it is for their own, their fatherland's, and for all of humanity's lasting benefit. However, so that you know where you must lead our people, hear this: They should desire nothing more than that which is demanded of them by any sensible moral doctrine based on a knowledge of the world and of human nature. This is not our demand, but God, the organisation of their own nature, of their own being with its feelings and senses, and their own lasting benefit have imposed this demand and this [obligation] upon them. And there is no power on this earth that could absolve them of this, the most blessed of all functions. Thus it is in this direction that all your cares and labours should go. To this end, we have girt your loins with a sword today: be a knight, a brave fighter, a tireless warrior for the rights of mankind. Take up arms against

its enemies; they must be your enemies also. May prudence be your helmet, covering your head, may truth and virtue be your shield, your aegis. May a guilt-free conscience be your breastplate. Let all your actions be great, unselfish, and chivalrous. Spare the fallen and humiliate the proud. Enter the course boldly and dauntlessly, and fear no adversary. Hold closely to your Brethren and comrades at arms, and hold true to your banner. Do not spare your life when the day of the gathering is at hand, for it is great and chivalrous to die for the sake of humankind – which no hero in the whole of history has done, for they fell only for their fatherland (**That's a good point, soldier's don't die for humanity, but only their leaders their country - that's not an enlightened society no matter how much technology it has. Then again, there is the 'Prince of Peace', but he hasn't been around for a very long time.**). Let no shameful deed dishonour your life, otherwise curse and shame shall be upon you, your bones and your descendants; as a punishment for this they shall never enjoy happiness. Keep holy every duty, every word given, as you love your honour and life. As much as possible, preserve yourself from any founded reproach and accusation, because you shall be the living, speaking proof of the purity and sanctity of our goals. If we are persecuted and led to the judge's bench, we should be able to ask: Who has lived as we do?

The good fortune of being one of us shall be at once your recommendation and charter in the world. Then all people will open their hearts to you, and exclaim: Here is one of those who will not abuse me! This purity of our members shall safeguard us from the government's persecution and accusations. It shall incite noble persons to gather under our banner, and even our enemy should think to himself: how beautiful to be thus! In those who are of us there should emerge a feeling of noble pride because they know no one is quite like them. To this end, suffer also our penalties and reproaches. Accept them lovingly, as we also issue them with love; our reproach is meant to protect your honour, because we care for you. Every evil and immoral act is high treason against our association. No such person, even if he were your friend and brother, shall remain among us. We throw him back into the world whence we plucked him. He is dead to us in both a moral and civil sense because he prevents us from showing what dignity men are capable of; and yet, we are very concerned with disabusing anyone who despairs of the feasibility of restoring the dignity of man, disabusing him through undeniable deeds. We owe these men of little fortitude and faith a telling example, so that we can say: Behold! here is the very thing you doubted. Now reconsider and think better of humanity – and its creator (**again nothing in here about gaining more money or power as every conspiracy theorists claims about the Illuminati**).

Here economy and domesticity shall be your virtue. You should abhor deliberately going into debt (**There's never been such a record level of debt in nations, individuals, students etc, and this coincides with the record levels of debt for whole nation states as well**). A man who uses up his funds lives from the sweat and property of others. He is often no better than, and often more dangerous than, a common thief. His body and his leisure have become his idols to which he performs sacrifices, and whoever worships this deity is the most slavish servant. He offers himself for every evil act, awaiting a customer. His honesty is in the purse of him who wishes to command it. Shame and despite await him, and sorrow and unrest banish merriment and joy from his soul. He will chase after every soap bubble, grasp for even the weakest straw to maintain his existence. Anything that gives him temporal relief he will embrace with open arms. He will betray secrets, [sell friends and justice,] recommend and promote unworthy persons, violate all obligations, and deceive his master. His mouth will open to tell lies just as he opens his heart to deceitfulness. Carelessness, sensuality, vanity, wine, love, or gambling, intemperance, and an appetite for rich food have brought him to this point; they are indispensable parts of his character. Do not trust such a man, because he has abused the trust and honesty of others, has repaid their benevolence with ingratitude and corruption, has increased mistrust among men, and has impeded the ways and means of aid to the truly destitute.

Let good faith be one of your preeminent knightly duties, because it is so rare on earth. A people where good faith governs will never perish, and a single man displaying it is the most precious jewel of human society. All coffers and hearts are open to him, and on the day of his need he certainly will not be without help and rescue. Bails show and oaths prove that we are liars. He who is not bound by a mere handshake is ready at any time to become a liar and a traitor towards God as well as man. Let your oath be 'yes' and 'no', and let 'amen' be your surest guarantee. Do not despair at your misfortune, but rather rejoice that fate has found you worthy to try you against its power. Stand upright in the storm, and do not flee your post; pity him who never knew misfortune, and wish continuous luck on your enemy as a painful vengeance. Let there be no wish in your soul, other than to become great by grand, benevolent deeds; let your ambition be such that you may be the first in insight and goodness in your place, your age, or if you wish, of all mankind. Watch over your Brethren! Do not conceal their flaws, and breathe into them the same spirit! Do and accomplish this – be a Knight in word and deed, and beget your own **kind** (**Finally one last time: there was nothing in this address about gaining more money and power like so many conspiracy theorists allege Adam Weishaupt to have been so obsessed with**).

Adam Weishaupt on the cycles of civilisations

Adam Weishaupt made numerous references to the cycles of civilisations as well in his writings. Here are a few of them. This first one is about liberty versus security, and the endless cycle between the two:

This is the true, brief, and philosophical history of despotism and liberty, our desires and our fear, happiness and misery. [Liberty has brought despotism into the world, and despotism will bring about liberty.] The unification of men within states is the cradle and grave of despotism. At the same time, it is also the cradle and grave of freedom. We were once in possession of liberty, and we have lost it so that we may regain it and avoid losing it once again since, having lacked it, we shall be capable of enjoying it all the more. Nature has wrested the human race from savagery and gathered it into states. From these states we enter into new, more wisely-chosen associations more suited to our desires, and it is by these that we arrive where we have left off, not, however, to repeat the old cycle, but to better understand our further destiny. (Josef Wäges, p. 258)

He who wishes to oppress people, and make them dependent on him, must awaken within them needs that only he can satisfy. It is beyond description how tight this seemingly unimportant bond is. Bread, tobacco, coffee, distilled spirits, and the like are the despot's most powerful machineries, if he lays his heavy hand on them. The more frequent, vivid, and pressing these needs become, the more his subjects will depend on him. At the same time, spread fear, ignorance, and a love of sensual pleasures among them! **(Jesus Christ this is an accurate description about how our modern world is run with is paradoxical fear and decadence! Think of Western society during the War on Terror and the pandemic, and how much fear, greed and decadence ran along side by side with each other!)** The less a nation is familiar with the amenities of life, the freer it still is. As soon as the warrior peoples of the north learnt the pleasures of the effeminate south, their freedom was lost. Effeminate people are the most dependent of all **(One only has to look all the effeminate males we have today. Also, ancient Rome had a similar problem with its own population in its decline phase, with its male citizens not wanting to join the army and the general moral and economic decay over the centuries. Think about this quote from G. Michael Hopf, 'Hard times create strong men. Strong men create good times. Good times create weak men.') And, weak men create hard times.).** He who wishes to subjugate a nation that is free and wild should make it weak, lustful and, as a consequence, greedy **(Victor Huge quote: 'Adversity makes men, and prosperity makes monsters'; that is exactly where we are today in the developed world, it's almost like Adam Weishaupt was better at predicting the future than Nostrodamus!)** The merchant

class, organised in a systematic, hierarchic body, would perhaps be the most fearsome despotic group. It would be the lawgiver of the world. It may well depend on this class whether or not some part of the world is free and independent or another is led into servitude. After all, to govern means to awaken and satisfy needs. Who can do all this better than the merchant class? (**Our society is pretty much run by corporations.**) Why should it be impossible to instil morals in nations or remove them through reasonable and useful trade operations? (Josef Wäges, p. 268).

This theme of effeminate males, decadence and the decline of civilisations continues on a few pages later:

As effeminacy and luxury gain the upper hand, so morality, true enlightenment, and security decline. Effeminacy makes princes indispensable; an artifice which all despots have used to suppress a nation's freedom. No prince can eliminate luxury and moral corruption without weakening his own power. Banish luxury and its entourage from a monarchy, and you turn it into a democracy. He who wishes to bring about a revolution must change the customs, making them better or worse, thus forming, over time, a republic or a despotic state. This is confirmed by all histories. (Josef Wäges, p. 270)

The kingdoms of today's world are subject to a similar fate. Just as everything under the sun is changeable, so they also change to edge closer to their purpose, their destiny. Every human institution carries with it the seed of its destruction at the moment of its creation. The first step into life is also the first step towards death, and perhaps death, in turn, is the progression towards life. (Josef Wäges, p. 380).

Thus, if the world is constantly striving towards improvement, perfection, and enlightenment, then he who wishes to prevent this must find in God and nature (**See the Primitivist chapter later in this book about how nature is the saviour**) the most terrible enemies to his purpose. Any endeavour of this kind is bound to destroy itself over the course of time, for it has carried the seed of its own destruction in its first beginnings. Such an endeavour can only be encountered in the world and the city of God in order to nourish the pressure and, through this, the need to rally our powers to remove this obstacle and to bring about more suitable associations. This easily demonstrates that anything that is based on folly, superstition, obscurity, and the mere opinion of man must eventually cease to exist and yield to wiser and better institutions; that these better institutions have nothing to fear, for God and nature are their great allies; and that all the world's obstacles will themselves only be tools to make them all the finer, wiser, and more enduring.

The kingdom of truth alone shall be eternal and indestructible. (Josef Wäges, pp. 359-360).

Adam Weishaupt on Parallel Universes Multiverses Preached by the Illuminati

This is from the book, *The Secret School of Wisdom* (Josef Wäges, pp. 343-345), in the lecture for the second-highest degree of the Bavarian Illuminati, the Docetist degree. It clearly shows that the higher levels of this organisation were well-aware of the concept of parallel worlds as well, even though such concepts would've been unknown to the wider public of that time:

If then, as has already been established, this single world encompasses a thousand other worlds (going back to that idea of a speck of something containing countless other worlds) for thousands upon thousands of different observers, and if furthermore every being sees only the world that has been tailored to it alone, but the selfsame subject, by changing its organisation, cannot become the observer of another world, ascend towards higher spheres, survive its current form, look from one world form into the other, become the witness of a nexus of several forms emerging from one another and being founded on one another, then what is the purpose of this fearsome hoard and wealth of worlds? To what end would this earth alone have so many continents, kingdoms, countries, cities and villages, if everyone were destined to never set foot outside his own native soil – if a village, city, kingdom, or continent were only known to its inhabitants and [un]known to everyone else?

What would humanity be, what would the earth be, if no one were able to travel to its various parts, to survey and compare them[,] to sense and enjoy this far greater, immeasurable pleasure arising from this[?] Otherwise, the world would be an immense palace of a thousand different, most splendid apartments (going back to that idea of other worlds being like other mansions mentioned before – I mean seriously, what a coincidence), each occupied by only a single tenant, none of whom would know or even suspect the existence of other rooms or their inhabitants, much less the coherence of its parts, its artful decoration, symmetry and ornament for the duration of his entire stay. Who then would be privy to this greatest of all pleasures, the joy of understanding the connexion of several parts? If partial insight already grants this much pleasure, then this order, this magnificent universe lacks the most essential, it lacks an observer; a being who sees the whole as connexion. (Going back to the idea that everything is one with everything else mentioned many times in this book already.)

The greatest object of understanding without the subject to understand it; the greatest joy existing without being enjoyed; the greatest work of art without connoisseurs to admire it and to draw conclusions about the magnificence of its creator; the greatest

painter has made the most artful painting for the eternally blind; the most beautiful, delicious fruits ripen for no palate to taste them! Wherefore the most beautiful garden, if it is enjoyed by no one; wherefore the most beautiful, comfortable house if it stands empty? Wherefore the grandest harmony unheard by any ear? Wherefore these grand, magnificent properties for which we lack the senses? How are we served by this anticipation of even grander tableaux and more magnificent worlds?

(I cannot emphasize the importance of what was just said in that paragraph enough! What we call Heaven, Nirvana, Pleroma - whatever your religion calls the higher reality - is simply that world that is fully seen as the Totality by someone who possesses the All-Seeing Eye, like the Buddha or Adam Kadmon, that is not restricted to seeing things in a very limited 3rd dimensional sense!)

It would mean awaking the thirst, leading us to the spring, and then not quenching the thirst; it would mean showing us the land of rest (going back to the Movement Without Moving concept from before) in the distance and making it impossible for us to reach; it would mean having feet, but never walking and having eyes, but seeing nothing; what good is the most fertile seed, if no one may harvest its fruit? Order and perfection forever unrecognised by anyone may as well not even exist - and yet, this order, this development, and connexion continue throughout eternity. It would be mad to believe that millions of the most artful creations exist, that the greatest beings were set into motion only to reveal to us transitory creatures the smallest, most insignificant part for a mere day, like a dream.

This would mean to move an ocean only to drown a gnat; it would mean to prescribe a fixed star its orbit for several thousand years, so that it may be a poor beacon to the nightly wanderer. Where does this leave the economy of nature, this law so plainly visible throughout all creation? Why should one reach such intellectual heights in this form, only to suddenly be nothing more than a body's shade, which in turn serves only to eventually shed light on another, equally temporary one[?]

Why then this eternal, purposeful rising and falling, this budding and wilting of all beings? Should there be nothing that is eternal? I could become what I presently am, could imagine and expect more than I am, and then suddenly, not only a complete standstill would follow, but a most fearsome, eternal night should fall on me as a result of a most unnatural, fearsome [leap]? Light would turn to darkness, and the brightest noon to the eternal, darkest midnight! We would have learnt only to forget? God and Nature would have built like children,

having constructed a house of cards, only to destroy this most magnificent edifice senselessly, at their whim!

Oh no! All this cannot be: everything clearly calls out to us that our self continues, albeit in different forms, that thousands upon thousands of grand tableaux still await us; that we are indeed mortal insofar as we lose this form, these seeds, and this manner of seeing the world associated therewith, but that nonetheless we do not cease to be entirely, that in a new form, with a new modification, we begin to see a new world that is connected to the old, because everything is connected (going back to the idea that everything is connected to everything else mentioned in this book numerous times); that there is a middle between being and not-being, and that is being different: and this different state of being shall prove the mutability of our organisation and as a necessary consequence, the mutability of the world and its form.

The Full lecture

This is a lecture from the book *The Secret School of Wisdom for the Docealist degree*, which was the second highest level of the Illuminati, written by Adam Weishaupt (Josef Wäges, pp. 337-353):

It is difficult to discuss matters for which our languages do not yet have words; when our entire language is constructed to express their exact opposite; when our sensory impressions have continuously reaffirmed this opposite since childhood and our abstract ideas, understanding, logic, and reasoning are based thereon; when our entire system of thought and even our inner awareness are shaken to the core, and all our sensations, thoughts and our most basic principles are suddenly shown to be dubious illusions; when it seems sheer madness to assert the contrary against the entire world as well as one's own inward and outward sentiments. Yet, despite all this, we shall dare to propound our thoughts, presenting concepts, with the tongues of mortals, that we can barely discern from afar, even with our highest intellectual faculties, let alone fully and clearly develop in our current form. We shall see who is strong enough to find his way out of this general illusion, to break free, for a moment, from the bonds of the senses and body, transfigure himself, and imagine himself in a different world.

No man's ideas are innate. We receive all our concepts only through our senses, and in proportion to whether these are better or worse, or whether we receive more or fewer of them. At first, they are mere sensations. Generalised and abstract ideas develop only from repeated sensations; they are nothing other than sensations of resemblances, and consequently they cannot be conceived at all without using the senses beforehand; all our reason and understanding is built on this sole

foundation – or could a man born blind and deaf possess reason and understanding? Our current ideas of the world and its parts are guided only by these senses; and with different senses, all our ideas and sensations would change; if the construction of our eyes were microscopic, we would see a new, entirely different world, and we would have a different language and philosophy.

Thus, if we possess not a single innate concept, if all our ideas are derived from our senses, and if these senses can be heightened or lowered, decreased or increased: if experience furthermore demonstrates that with every change or modification of the senses the world in all its parts changes its appearance, and that with different senses we thus would have very different ideas about the world and its parts, since with these altered sensations our abstract concepts and everything that is based on them must inevitably be different once the foundation has changed: then we have every reason to assert with the greatest confidence that this earth as well as all other parts of the universe are not in and of themselves what they appear to be to us but that, on the whole, this shaky supposition is the foundation of all our knowledge and that all our concepts and abstractions based thereon do not lead to the inside of the matter itself; that for this very reason most questions in this regard cannot be resolved; that there are as many and diverging schools of philosophy as there are differently organised beings confronting reality; and that the five senses known to us are wrongly taken to be the only and final means by which the world can be conceived.

If these presuppositions are correct, then everyone must also be willing to accept the following conclusions as true and undisputed, even if one's own entire inner sensibility should revolt against it, because they are simply immediate conclusions and results of the foregoing, and this inward feeling of revulsion proves only that this prior way of thinking is too closely linked to our nature, most intimately, so to speak, for one to believe that this present discourse might find many admirers and followers. Indeed, it would be ridiculous if people wished to act and speak accordingly, considering that even the most zealous followers deem this unnecessary and such doctrines are meant only for those who dedicate themselves to the highest contemplations on nature and its essence, who seek to reach the very boundaries of human understanding. It is merely intended to humble the pride and insolence of man and to return him to what is not far to seek and essential for his felicity, to expel the spirit of speculation and spur men on to action, to show them what they do not know and shall never discover, to expose the inconsistencies of previous systems, to keep people from straying onto erroneous paths, and to expose materialism and its supposed power; it is meant to devise new reasons for the so strongly disputed and otherwise nearly unprovable continued existence of our self, thus presenting a consoling yet widely-

ridiculed doctrine from a new perspective, giving new lustre to old and tarnished matters, demonstrating the glory of God and his works in a new, unexpected and irrefutable manner; and to prove that man in his arrogance, so proud of his reason, has no cause to spurn the things he does not fathom, that impossibilities may be possible after all.

Thus, if the above principles are correct, it inevitably follows:

1. That it is impossible for us to penetrate into the inner nature of beings and to uncover the creation of the world and its main components.
2. That, in essence, any sensation in a being, whether it is organised the same or differently, is nothing other than the effect of external objects on beings organised in this and in no other manner.
3. That any change to this organisation, no matter how inconspicuous, must inevitably incur a true change, proportionate to its cause, in the perception of the being which perceives and senses.
4. That by virtue of his natural or artificial senses, whether they are enhanced or diminished, every man is always right; the difference in his sensation is not deceitful, even if it is very great and his sensation differs from that of all others, because he sees things as his organisation allows, and it is no different for anyone else.
5. That we only accuse others of flawed and erroneous sensations because their mode of sensing and seeing is not like ours, not the prevailing one, as is their organisation.
6. That while there are other beings and forces outside us, they are essentially unknown to us and appear to us only through their effects, revealing themselves in different ways depending on the individual subjects' receptivity; that, consequently, these objects outside us are merely our own thoughts, and that in this respect this system is completely different from the idealism of ancient and modern thinkers.
7. That body, matter and extension, when viewed as such, are mere appearances, phenomena, beneath which the unknown forces become tangible for us; that following these principles, one can examine the truth of a doctrine which regards matter as dead and shapeless, as the origin of evil, and the body as the prison of the soul, which has been placed into this predicament by the creator of all matter.
8. That imaginary causes also produce imaginary effects, just as the universally accepted illusion and nullity of colour does not prevent entire arts, crafts and sciences, such as fabric dying, chemistry and painting, from being occupied with creating colours and properly arranging and using them.
9. That even our bodies, as well as our organisation, as such are also only mere appearances; that these words and figures of speech, in and of

themselves, have no meaning other than the receptivity of our imagination equally unknown to us, our ability to imagine the effects of these unknown forces upon us in this and in no other manner.

10. That perhaps we visualise a vast multitude of these forces affecting us entangled herewith as a single sensory image.

11. That the selfsame object, when affecting a thousand different [organisations], would appear to others in a thousand different forms, although it would appear to me solely in one form; that, furthermore, it would appear to beings of a different nature and with other senses as something for which we presently do not even have a concept; that a tree is not a tree to all beings; that therefore, every object has the potential to appear in a thousand different ways, just as our faces, in a convex, plain, or concave mirror, will appear either normal or elongated, wide, enlarged, or small. Figuratively speaking, these different organisations are the plain, concave and convex mirrors.

12. That although it is basically only appearance, that which generally and consistently appears in some way to all or most men is as much as real to us; that this diversity of organisations known to us, however, serves to discover the ontological truth, i.e. a truth that is confirmed not by one, but several organisations known to us.

13. That all our knowledge and language are therefore based on the supposition that the world in all its parts really is, in itself, what it appears to us, regardless of linguistic usage; that all our philosophy is a philosophy of appearances; that this doctrine is necessarily prone to the most terrible and ridiculous misunderstandings, as long as our language is not equipped for it.

14. That there is, therefore, a peculiar kind of physics, philosophy, ethics and legislation for all beings of a different organisation or receptivity, and perhaps for certain beings none of all that and instead, some other sciences unknown to us suited to these new-found organisations – unless the sciences are designed for men alone, and not at all for such organisations.

15. That every organisation has its own truth, valid alone to its own kind, which however is not false, only because it cannot be confirmed in other organisations; that all our common truth is based only on premises abstracted from our senses and is true only to this extent. – However, if the organisation changes, then the experiences and premises also change: and then, no more of all that: a different world, different objects, a different system and a different truth – unfathomable, unthinkable for us in this form – impossibilities perhaps becoming possible – perhaps nothing at all of that we know, what we presently are – currently unable to experience this – a lack of words and language, or of what use are words where there are no concepts, where they can only express what we

presently are and experience and, therefore, cannot be applied to something we would experience in a different form. If one does not tell a blind man that there is a sun, he will have no concept of it. However, once his eyes have been opened, he will indeed be stunned by a new and marvellous tableau! Is it not possible that we are afflicted with a similar blindness of which we are not aware because we lack other perspectives, but which may not have escaped the attention of other beings? Will death eventually brush the scales from our eyes, revealing to us a new, yet unknown world? Could what we experience in our current form as the body's decomposition be that vision itself? Could what looks like a pallid, dead body to us be a higher form of life imperceptible to us?

16. Thus the curtain is drawn back with every new organ, the hitherto impenetrable veil lifted, thereby revealing a new world – so to speak, thousands upon thousands of worlds for thousands upon thousands of different observers in a single world – just one, and yet also thousands upon thousands! And in every one of these thousands [upon thousands] of worlds, each of which is nearly infinite, a new, most perfect, greatest order and harmony – God in his new magnificence, nature in her new splendour, the most remarkable diversity in the most fearsome unity: thus

17. In themselves, no sun, moon, earth, men, animals, fire, air, or water – only to us, all of this, and to us only for as long as we are thus organised. All mathematical truths, too, are valid and permanent only to the extent that dimensions and volume are appearances.

18. Even all previously insurmountable difficulties arising from time and space, the division of matter, cohesion of bodies, motion and [rest], empty [and full] space, the infinity of space, simple and complex matters, are disputes over appearances. – In and of itself, nothing is simple, nothing is complex. It is only in this form and according to our logic based thereon, that there is no intermediate in this respect.

19. It is the same with the dispute over eternity and origin of the world, as well as its infinite expanse or limits. – This world as such is appearance, and therefore it has begun in this form with this our organisation, with this receptivity of certain beings; but these forces have existed for an infinite period of time before manifesting themselves as the phenomenon 'world'. For a sun to be seen there first had to exist beings with eyes; and a being equipped with something more than eyes, sees what we call 'sun' as something we cannot name, because we lack the senses to sense it as such. – In short, this form of the earth and the universe has come into existence with our current receptivity.

20. Perhaps in this respect, revelation may be anticipated, advanced understanding of certain truths that are comprehensible or conceivable only in a different form, just as the news of the sun's reality is a revelation to someone born blind; causing people to become sceptical of their

present understanding, stirring their spirit of research to compare and reconcile what has been revealed with what is actually known; to accept the futility of reconciliation, and to make them surmise, for that very reason, truths of a higher order, to establish a nexus between this new and future world and the present one, commencing here below. Perhaps also new and unique revelations for a future organisation.

21. What a comforting prospect for the continuity of the self! Dying means ceasing to see and know men, animals, trees; but here, dying does not mean completely ceasing to exist, being without representation. Rather, it means obtaining a different organisation and changing one's receptivity, seeing and recognising the same things in a different way, shedding one's old snakeskin; it means peeling the mask off that which is outside us, penetrating further into the core of all forces, albeit still in a very imperfect manner. Dying means to be born, and being born means to die, to cease existence in one form, so that one may act and appear in another. After death, man will certainly cease to think - because thought is only for the phenomenon of man, and yet he will not entirely cease to exist; the spirit, the self, will obtain a newer, higher modification, as closely linked to this new state as thought was to his former organisation. This modification will not be thought but, lacking the necessary experiences and words, we have no other expression. Thus, we shall cease to imagine the world in this manner, but we shall not cease to be active in another, entirely different manner. Death is the transition from one way of seeing things to another, the gradual progression towards an understanding of the inner essence; this death awaiting us may not be the only one.

22. Likewise with our departed friends: their self which was so dear to us is not lost to us, just as we are not lost to them now. Their self shall be forever part of the universe around us, and it does affect us, although not in a way we can perceive with these our senses. Although we do not appear to them in this manner, in this form, we do appear to them in one peculiar to their own current organisation. They do not remember us because memory is for man alone; but even though we know neither how nor what the actus is by which the dead imagine those organised beings that are called men in this shell, we are nonetheless constantly an object of their imagination. A thousand differently organised beings will know me, appearing to everyone around me here in this form and no other, by a thousand different forms and shapes; why should it be different where the dead are concerned?

23. When one day the world's new form, that new, undiscovered, hitherto only dreamt-of country, is revealed to us after that grand metamorphosis all things must undergo and the present world ceases to be, we also shall obtain the organisation - peculiar to this new world form - of our friends

who went before us; why then should we not find them once again, since we ourselves have not been lost to them during this interim period?

24. If what we have learnt about beings other than us and the phenomena 'earth' and 'world' while in our current form is already so excellent[,] orderly and harmonious, in spite of deception and appearance, orderly and harmonious even in its most fearsome manifoldness – should we not have cause for looking forward to death, this new, probably far more perfect insight into [the] inside of a much better world? Does death itself not become an initiation into a new life here, a triumph of nature? How grand must this tableau be if it is nearly impossible for spirits already accustomed to so much perfection, order and beauty in these nether regions to conceive of something even more magnificent? And how infinitely grand must he be who has predestined such bliss for his creatures? Should one not think that providence has concealed man's future state from him, because the certainty that such magnificence awaits us would make this life unbearable and speed the coming of death, so that one may reach that blissful state so much sooner? And should not in this manner the comforting doctrine of the immortality of the self be proven in the mysteries, more firmly, with all rights and for experienced, tried, moral men? (We should presume so!)

25. If then, as has already been established, this single world encompasses a thousand other worlds for thousands upon thousands of different observers, and if furthermore every being sees only the world that has been tailored to it alone, but the selfsame subject, by changing its organisation, cannot become the observer of another world, ascend towards higher spheres, survive its current form, look from one world form into the other, become the witness of a nexus of several forms emerging from one another and being founded on one another, then what is the purpose of this fearsome hoard and wealth of worlds? To what end would this earth alone have so many continents, kingdoms, countries, cities and villages, if everyone were destined to never set foot outside his own native soil – if a village, city, kingdom, or continent were only known to its inhabitants and [un]known to everyone else? What would humanity be, what would the earth be, if no one were able to travel to its various parts, to survey and compare them[,] to sense and enjoy this far greater, immeasurable pleasure arising from this[?] Otherwise, the world would be an immense palace of a thousand different, most splendid apartments, each occupied by only a single tenant, none of whom would know or even suspect the existence of other rooms or their inhabitants, much less the coherence of its parts, its artful decoration, symmetry and ornament for the duration of his entire stay. Who then would be privy to this greatest of all pleasures, the joy of understanding the connexion of several parts? If partial insight already grants this much pleasure, then this order, this magnificent universe lacks the most essential, it lacks an observer; a

being who sees the whole as connexion. The greatest object of understanding without the subject to understand it; the greatest joy existing without being enjoyed; the greatest work of art without connoisseurs to admire it and to draw conclusions about the magnificence of its creator; the greatest painter has made the most artful painting for the eternally blind; the most beautiful, delicious fruits ripen for no palate to taste them! Wherefore the most beautiful garden, if it is enjoyed by no one; wherefore the most beautiful, comfortable house if it stands empty? Wherefore the grandest harmony unheard by any ear? Wherefore these grand, magnificent properties for which we lack the senses? How are we served by this anticipation of even grander tableaux and more magnificent worlds? It would mean awaking the thirst, leading us to the spring, and then not quenching the thirst; it would mean showing us the land of rest 185 in the distance and making it impossible for us to reach; it would mean having feet, but never walking and having eyes, but seeing nothing; what good is the most fertile seed, if no one may harvest its fruit? Order and perfection forever unrecognised by anyone may as well not even exist - and yet, this order, this development, and connexion continue throughout eternity. It would be mad to believe that millions of the most artful creations exist, that the greatest beings were set into motion only to reveal to us transitory creatures the smallest, most insignificant part for a mere day, like a dream. This would mean to move an ocean only to drown a gnat; it would mean to prescribe a fixed star its orbit for several thousand years, so that it may be a poor beacon to the nightly wanderer. Where does this leave the economy of nature, this law so plainly visible throughout all creation? Why should one reach such intellectual heights in this form, only to suddenly be nothing more than a body's shade, which in turn serves only to eventually shed light on another, equally temporary one[?] Why then this eternal, purposeful rising and falling, this budding and wilting of all beings? Should there be nothing that is eternal? I could become what I presently am, could imagine and expect more than I am, and then suddenly, not only a complete standstill would follow, but a most fearsome, eternal night should fall on me as a result of a most unnatural, fearsome [leap]? Light would turn to darkness, and the brightest noon to the eternal, darkest midnight! We would have learnt only to forget? God and Nature would have built like children, having constructed a house of cards, only to destroy this most magnificent edifice senselessly, at their whim! Oh no! All this cannot be: everything clearly calls out to us that our self continues, albeit in different forms, that thousands upon thousands of grand tableaux still await us; that we are indeed mortal insofar as we lose this form, these seeds, and this manner of seeing the world associated therewith, but that nonetheless we do not cease to be entirely, that in a new form, with a new modification, we begin to see a new world that is connected to the old, because everything is connected; that there is a middle between being

and not-being, and that is being different: and this different state of being shall prove the mutability of our organisation and as a necessary consequence, the mutability of the world and its form.

26. Thus, these world forms, one encompassed in the other, these various organisations of ours, one developing from the other, this cycle of alternately living and dying must be intrinsically connected because ultimately everything is connected, and indeed receive their value, their common purpose only when we have recognised this purpose and we can oversee this chain of worlds, even the great Pythagorean journey (from one being or soul to another, after death) may be real, after all. In this case it would be possible and even necessary that [at least after having shed this form this nexus would become visible to us, that at least after] each new world life [has come to an end,] the results of our experiences and observations will be overshadowed by the stronger impressions in the new life, that they are now merely dormant, but when the journey through a certain number of worlds is completed, all the resorts (Fr. Mainsprings) and containers of our collected world experiences will suddenly be released and present themselves to our rational selves. Therefore, this journey would not be from one star to another, from one known form and organisation to another form equally known to us, e.g. from animals to humans, and vice versa. It would be even more general and remarkable: it would be a journey from one cosmos and universe to another, entirely different from the previous one, and from one organisation to a completely different one, for which our mind has no concept yet and for which our language has no expressions.

27. The very intensity of this new life's impressions would also explain why we no longer remember anything at all of our state prior to our present human life although we would profit from it to the extent that, through the use of our reason thus obtained, through the enhanced capacity to make analogical deductions, we could infer that prior state with the greatest confidence even though its mode and exact nature are concealed from us due to the powerful effects of our current life until they are awokened again in the future by whatever means this may occur.

28. Furthermore, if everything we sense and know does not lead into the inside of things, but is merely the result of the influence of things outside us upon us beings organised in such a manner and no other, it inevitably follows that there is a twofold truth: one which shows the intrinsic side of things, the objective absolute of beings and forces outside us, and a second showing the effect of this inner objective upon us beings organised thus, upon our receptivity; and this latter truth is not absolute but relative, as it varies according to its basis, and it is as diverse as the organisation and susceptibility of all beings; although originating therefrom, it does not lead to the inside of things, but merely determines how something appears and how it would appear under these circumstances, with this

receptivity; being as real as actuality for us, it forms the foundation of all our arts and sciences and, for this reason, they also are relative; they have to yield along with their basis, a different organisation and receptivity; and in this respect they are only as eternal, necessary and immutable as their basis. For the deaf there is neither harmony nor language; for the blind there are neither colours nor paintings. If all men were born deaf and blind, what would our sciences, arts and philosophy be like? Or our legislation? Every new additional sense is a revelation of nature, a means for new knowledge and experiences, a deeper insight into the inside of beings. But this knowledge cannot be the very inside of these beings, because it appears differently through different senses, because it is not recognised by all organisations known to us, and because it is still uncertain what can be recognised by other organisations that are still unknown to us. If we accept the premise that space, matter, extension, and the body are something real and that they exist in and of themselves, then a great many direct and indirect conclusions, and entire systems and sciences [follow] from this premise as their basis, and must also be true and correct in as much as they are consequences of this premise, just as the rules of chess are the necessary results of the properties arbitrarily assigned to each chess piece. However, just as these rules have to change if the properties assigned to the various chess pieces are changed, so the truth of our sensory experiences, along with our conclusions drawn from them, must also change with our senses and premises. They may change in whatever way, and yet the resulting experiences are always true and self-evident since it is the very purpose and destiny of these hidden forces to induce, through their influence on such an organisation, these conclusions, inferences and thoughts, just as their influence on another organisation will lead to different results. They are all true as long as we infer no more than the nature of things and the laws of influence permit and if we do not conclude that we perceive the same things under different conditions, that experiences made in this state can also be applied to other states; that a blind man can conceptualise a rose or colour, or that beings without the sense of sight also have concepts for the beauty or ugliness of things. And thus, even though illness as such may be no more than appearance, I would have no less cause to seek help, because it incidentally contains a factual element which inevitably affects me in this manner under these conditions, but differently under others, perhaps even pleasantly: I still require the effect I find disagreeable to be relieved, for appearance to be relieved by appearance, whether the pain is illusory or real. As long as we are organised in this way, and our current nature is such that we seek out pleasant states and avoid and flee unpleasant ones, then its effects remain unpleasant. All relative truths are valid only to the extent that invisible forces outside us, in this situation and in these certain conditions,

manifest themselves in this way in beings of this organisation while manifesting themselves differently in others.

29. However, if relative truth is determined by the diversity of organisations, it must also be guided by their number. Among these there is one that is general, natural, and consistent for humanity. Our present logic accepts as true what we derive by it alone; it considers everything else as flawed, perhaps for the same reason that a man with a straight gait mocked in the land of the lame. It provides the foundation for the totality of our knowledge as well as our concepts of ugliness and beauty, of virtue and vice. We even apply without discrimination the concepts derived from it to worlds that we believe to exist, whose nature is heterogeneous from ours; we assign them to differently-constituted beings and, driven by the pride natural to us and the inability to think of anything better, we call a dearth of our own concepts imperfection, and if we want to distinguish beings of a higher order we merely equip them with a higher degree of our own perfections, thereby succumbing to the most glaring inconsistencies in assigning will and intellect to beings we consider incorporeal; we believe that a tree must be a tree for everyone, just because we ourselves perceive it as one, thus ascribing identical results to different causes. It is [this truth] that seduces us into holding that which we do not fully understand as impossible, and to think that a paradox here must also be paradoxical there even though the underlying premises and everything else are different. It is the basis of everything we can know. From it we derive our idea of space, structure, extension, shape, body, and matter; these collected ideas become the premises on which we base our conclusions, on which we establish and develop entire systems, sciences, and arts; through them, we characterise things outside us by odour, taste, colour, warmth, coldness, rest, and motion, and from them we derive our understanding of size, beauty, and ugliness. But if the supposition, our comprehensive capacity of sensation - our premises, experiences, and senses - is changed, then everything ceases to be cold or warm, great or small, beautiful or ugly, true or false. For in addition to this general and consistent organisation there are also certain others, natural and artificial ones, like exceptions to the rule by which an object viewed by everyone else in one way can be seen from a different vantage-point, thus prompting unusual sensations by which new and unique truths are discovered.

30. These new, scarcer and unique organisation[s] are thus the source of a second, relative truth. It is not perceived by the general human organisation, but is induced by microscopic vision, jaundice (jaundice can lead to xanthopsia, a type of colour-blindness in which everything looks yellowish) and other similar conditions. The differently-organised majority calls it: a flaw, an infirmity, an illusion, an optical deception, a disease. To the majority this condition is very much what that same majority's

knowledge is to more highly-organised beings, because to these beings our general human modes of sensation are likewise faulty. However this mode of seeing and knowing is in no way falsehood, error, or deception. It would be false if one were to see yellow with eyes of the same structure that others see red or green with, but seeing yellow with jaundiced eyes is natural, truthful, and perfect. Anyone who judges according to the true sensations of such a peculiar and rare organisation is right, and speaks the truth, because he judges as he senses, and our judgements also are generated by our sensations. If all men were organised like that, and if the structure of most eyes was microscopic, this mode of seeing would be general and true, and our current mode would then be unusual and irregular; and although this individual would be just as correct and true in his perceptions and judgements according to his mode of vision as are all others who see and judge according to their own particular modes, it would still be necessary for this so-called flaw in him to be corrected - not because it is a flaw as such but because this flaw is not a general one; because others will think, judge and act based on their own sensations, which are very different to his; and because this mode is necessary for our felicity, conceiving of things in the same way as men generally do. If these anomalies, these irregular modes of sensation did not exist, it would also be impossible for men to discover the higher, ontological, relative truth. They would not know that the same object must appear differently to different senses; they would think that their own sensation, their own mode of perception, leads to the inside of things or may even be that inside itself; in which case it would be impossible even for the most skilled thinker to escape from this illusion. Yet the more such artificial or natural organisations there are that we are able to experience ourselves or [of which we] at least hear, see, or read about in the accounts of those who actually experience them, the more means we obtain to escape from this misconception, to discover new qualities previously unknown to us, something that is universal and real, that brings us closer to the matter; to see our previously made experiences confirmed even in other forms or to see them disappear, to experience ourselves whether or not something is more than mere appearance to these senses of ours, whether this beautiful face will retain its charm even under microscopic eyes? It is only through jaundice, the telescope, the microscope, every individual mode of perception, natural or artificial, that we are induced to make the great and important discovery that our senses do not in any way lead us to the inside of things; that, along with our receptivity, the representation and form of things outside us will change, too. Every time such a new mode of seeing, natural or artificial, emerges and becomes known it is a most important and valuable contribution to our current higher knowledge. Nature reveals herself with every natural spectacle.

31. This however gives rise to a third and new relative truth, the highest possible order of knowledge, namely the possibility of confirming an

experience undergone, a way of seeing in order to compare with another experience undergone in a different organisation; to determine what is factual in a thing, what is true only for some senses but not for others. Most certainly such a truth, which is recognised not only through the general way of seeing but is also recognised, directly or indirectly, by all organisations known to us, must be accorded a higher degree of certainty and reliability. This is the kind of truth that we call ontological.

32. This ontological truth is where general and special organisations, natural and artificial ones, converge; it is not perceived differently by any general or special organisation, be it jaundice, the telescope, microscope or a plain, concave, or convex mirror. But although it is certain and superior when compared to the two aforementioned relative truths, it too remains a relative one; indeed, it is far from absolute; it is very possible that some or even most of its propositions will not be confirmed by the discovery of a new organisation but will seem illusory instead. It is true and is a higher degree of truth only as long as all things and experiences remain as they currently are. Although of a higher order it is still human knowledge; only death can and shall reveal how much of it can stand the test, what will happen when everything is faced with this new, emerging organisation, and which new properties of things we shall thus discover, and even that shall be far from conclusive. To discover many properties of beings that remain hidden, to experience new manifestations of these invisible forces, it will be necessary to die many times over. Every death is a leap into new light, into a new life.

33. These ontological truths are the foundation of our knowledge, the rectificatorium (Lat. Rectification) of our senses and all appearances; they are the infallible criteria by which we determine if something is mere appearance; they are the guideline to which we must adhere in our state of uncertainty and illusion, the solid ground on which we stand, and the point from where we set out. Only these truths enable us even to look into the past and the near future. They are the first principles of our understanding.

34. If however nothing can be counted among these ontological truths except that which can be confirmed by all organisations known to us or which is a direct, unquestionable result thereof, the following examples should be included, because with all organisations it is true and confirmed:

- 1) That something exists. Things only differ from one another in their mode of existence.
- 2) That I exist, and am active.
- 3) That I do not always stay the same; that I am being changed.
- 4) That things outside me are real too.

- 5) That these things are not all the same, but diverse and of several types.
- 6) That these things outside me act upon me.
- 7) That these things remain the same, as I remain the same, when they induce the same kind of change in me.
- 8) That they and I are different if they induce a different change in me.
- 9) That these same things appear to me differently if I am changed or if my organs are.
- 10) That, therefore, since these things appear to me differently depending on my changed organs, they are not in themselves as they appear to me.
- 11) That therefore, with changed organs, the same thing will appear to me differently.
- 12) That thereby, they are something, certainly not merely an idea.
- 13) That there are things that cannot exist in and of themselves; they are real only in and through others, and they are not real without them.
- 14) That, consequently, there must be things that are real, although we have no sensation of them with any of our senses.
- 15) That extension, composition, matter, body, and shape cannot be counted among this last class of things.
- 16) That other autonomous things must be concealed within this matter and composition.
- 17) That these are the basis of all activity[,] of the phenomenon known as matter, and [of] composition.
- 18) That these are the hidden forces which cause the appearances within us.
- 19) That, therefore, all [matter, all extension, all] composition is appearance.
- 20) That if the form, figure, and composition of something is changed, these inner forces also change.
- 21) that, furthermore, we are able to prompt this inner change of forces if we reproduce the same causes under which the [same] change of form and figure has previously occurred.
- 22) that, therefore, similar causes [prompt] similar results, and similar results [require] similar causes.
- 23) that there is something permanent inside me which is constantly being modified.
- 24) that my body, being a composite, is not this permanent object.
- 25) that therefore, myself and my body are not the same.

35. All these truths are and will always be of a fundamentally sensory nature. However, they come closer to the matter as it actually is because they are confirmed by several organisations, or because such confirmed

propositions are immediate or remote but correct conclusions. These ontological truths can be subject to correction or supplementation as our knowledge of new organisations enables us to learn whether or not they are confirmed by these organisations, and if new rules and correlations are hereby discovered. In essence they are suitable only for persons or beings that can experience and compare different organisations and then draw further conclusions from their comparisons. The dominion of truth is expanded with every new sense and with every experience of a new organisation, just as the sphere of knowledge of a man with five senses must be incomparably larger than it would be if he only had one.

In man alone several such organisations can be found. A man whose only sense is touch would have an entirely different, almost non-existent body of knowledge. It is different again for someone with only:

- touch and taste
- touch and smell
- [touch and] hearing
- [touch and] sight.

Each of these persons has his own method of conceptualising objects outside himself, one that is different from ours; he is more or less in a position to compare and abstract.

It is different again for men with only the senses of:

- touch, smell, taste,
- [touch, smell,] hearing,
- touch, smell, sight,
- [touch,] taste, hearing,
- [touch, taste,] sight,
- [touch,] hearing, sight.

And again different for persons with only 4 senses, such as:

- touch, smell, taste, hearing,
- touch, smell, taste, sight,
- touch, taste, sight, hearing,
- touch, smell, sight, hearing.

However, it is most complete for those who have all 5 senses and, in addition, the means to enhance them artificially. Every man with this number of senses has his own organisation compared with others. And it is well worth the effort to explore and determine the philosophy and sphere of concepts in each of these men, if it is at all humanly possible to resolve these concepts: to learn what and how much each sense contributes to each idea, and thus to dissolve the complexity of our ideas

into its components. Only this would make it possible to reliably determine the degree of education, religion, ethics, legislation, and perfectibility that each of these organisations could achieve. The relative nature and development of our concepts would then appear in full certainty and strength.

36. However, no matter how grand and noble these ontological truths may be, no matter how much our ability to gather and understand them may be a testament to our nature's higher dignity, we are still incapable of knowing the inside of things, of knowing the absolute truth.

37. Absolute truth is that which is, in and of itself, intrinsic to something. It is the invisible force we perceive only through its effects, affecting differently organised beings in different ways. It is not for these senses, this form, this world, or for men. It is never subject to change. This force will always be force; it is always active, affecting different subjects in different ways according to their ability to suffer it, according to their receptivity. Thereby, it becomes the foundation and source of our relative truth. This is all we know about it.

38. Absolute truth is for God alone. God knows the forces and nature of things. Creatures base their judgements on the effects of these forces, how they appear to them, how they reveal themselves to them. From this they draw conclusions about the cause and characteristics of this hidden force, its reality. That is why God does not perceive the acts of men as such. For this, He would need to have senses and bodies similar to ours. He perceives them to be the effects of these forces observable only to Him. In and of themselves and to God, there is no space, time, motion, body, extension, earth, and men, just as He seems to know neither heat nor cold, darkness, light, or colour, nor beauty or ugliness. Therefore, the divine mind, will, freedom, goodness, and justice are mere anthropomorphisms. With these, we turn God into a man and convert the infinite into the finite.

Death and Resurrection as a Gateway to See a Broader Reality
by Adam Weishaupt

There was nothing in the dark that wasn't there when the lights were on.

~ From a [Twilight Zone](#) episode about a person trying to avoid death but failing.

The hidden doesn't mean non-existent – in fact if the Universe is an illusion, then that would mean that the not hidden is non-existent as well, in addition to the hidden.

I'm reminded of a quote from the Gnostic Gospel of Thomas that says, "Do not tell lies, and do not do what you hate, for all things are plain in the sight of heaven. For nothing hidden will not become manifest, and nothing covered will remain without being uncovered." Again, hidden doesn't mean non-existent and that is why it will always be revealed eventually. Those of the higher order, like in heaven, or whatever name other religions attach to the higher world, can see that manifestation of the hidden much sooner, if right away.

Going back to that quote from the Twilight Zone our perception can change based on the presence or absence of light. When we're in the dark, our imagination often fills in the gaps, creating shapes and shadows that may not actually exist. But when the lights come on, reality is revealed, and those imagined forms disappear. Think about everyone's maps of reality, which is how they perceive the world they live in. Most people's maps of reality are shaped by their cultures and upbringing, as well as off of their political and religious (or non-religious) biases. Adam Weishaupt strongly emphasized all throughout his writings the need to remove prejudice from people's ways of thinking because it clouds their judgement and stops them from seeing reality, like a splinter in one's eye. This is just one example of many (Josef Wäges, p. 266):

Treat any man as you have treated the other: show him his own true interest; enlighten his mind; contest his prejudices; teach him the great art of being moderate in his desires, of governing his passions; teach him from his early youth how necessary one man is for another; that in order not to be insulted, one has to refrain from insulting others, and that in order to enjoy benevolence, one must also be benevolent. Spread tolerance, leniency, modesty, love, and goodwill among men! Teach them all these things!

These prejudices are like the imagination filling in the gaps in our understanding when we exist in the darkness of ignorance; this can be useful only until we get confronted with reality of what the prejudice thinks something, or someone, is. When that happens we have a choice about whether the prejudice is true, or whether it needs an upgrade, or even to be tossed away altogether – just like when an object, we imagine it would look like when we live in darkness, appears when the lights are suddenly switched on; removing our illusory view of what we think that object would look like is like a death of the prejudice, illusion, ego.

In a metaphorical sense, this quote from the Twilight Zone suggests that the truth doesn't change; it's just our awareness of it that fluctuates. Even when we're unaware or in the dark about something, it still exists. Only when we shed light on it—whether through knowledge, understanding, or self-reflection—do we truly see what's there.

So, let's keep seeking the light, both literally and metaphorically!

I will refer to a quote, that will be mentioned later, that Adam Weishaupt (Josef Wäges, pp. 343-345) spoke of in describing a higher reality. This higher reality is already here, but we just need to remove all of the veils in order to see it:

The greatest object of understanding without the subject to understand it; the greatest joy existing without being enjoyed; the greatest work of art without connoisseurs to admire it and to draw conclusions about the magnificence of its creator; the greatest painter has made the most artful painting for the eternally blind; the most beautiful, delicious fruits ripen for no palate to taste them! Wherefore the most beautiful garden, if it is enjoyed by no one; wherefore the most beautiful, comfortable house if it stands empty? Wherefore the grandest harmony unheard by any ear? Wherefore these grand, magnificent properties for which we lack the senses? How are we served by this anticipation of even grander tableaux and more magnificent worlds?

This world that Adam Weishaupt speaks of so eloquently is exposed more and more as one goes through multiple deaths and rebirths to remove the veils of ignorance and darkness and to shine more and more light on this higher world.

These paragraphs are from the book called The Secret School of Wisdom (Josef Wäges), which contains the authentic writings, discourses and rituals of the original Bavarian Illuminati. In the Docetist degree, which is the second highest degree of that organisation, is an amazing lecture that clearly seems to comprehend the concept of higher realities and parallel worlds that are inhabited by other beings. The Docetist Gnostic in nature and the name of this degree is based on the ancient Docetist heresy that believed that matter was inherently evil and keeping man imprisoned.

These are the passages mentioned in the book that reveal how death is like a gateway to other worlds (Josef Wäges, p. 341):

However, once his eyes have been opened, he will indeed be stunned by a new and marvellous tableau! Is it not possible that we are afflicted with a similar blindness of which we are not aware because we lack other perspectives, but which may not have escaped the attention of other beings? Will death eventually brush the scales from our eyes, revealing to us a new, yet unknown world? Could what we experience in our current form as the body's decomposition be that vision itself? Could what looks like a pallid, dead body to us be a higher form of life imperceptible to us?

Thus the curtain is drawn back with every new organ, the hitherto impenetrable veil lifted, thereby revealing a new world – so to speak, thousands upon thousands of worlds for thousands upon thousands of different observers in a single world – just one, and yet also thousands upon thousands! And in every one of these thousands [upon thousands] of worlds, each of which is nearly infinite, a new, most perfect, greatest order and harmony – God in his new magnificence, nature in her new splendour, the most remarkable diversity in the most fearsome unity

It continues on these pages (Josef Wäges, pp. 342-343):

Dying means ceasing to see and know men, animals, trees; but here, dying does not mean completely ceasing to exist, being without representation. Rather, it means obtaining a different organisation and changing one's receptivity, seeing and recognising the same things in a different way, shedding one's old snake skin; it means peeling the mask off that which is outside us, penetrating further into the core of all forces, albeit still in a very imperfect manner. Dying means to be born, and being born means to die, to cease existence in one form, so that one may act and appear in another. After death, man will certainly cease to think – because thought is only for the phenomenon of man, and yet he will not entirely cease to exist; the spirit, the self, will obtain a newer, higher modification, as closely linked to this new state as thought was to his former organisation. This modification will not be thought but, lacking the necessary experiences and words, we have no other expression. Thus, we shall cease to imagine the world in this manner, but we shall not cease to be active in another, entirely different manner. Death is the transition from one way of seeing things to another, the gradual progression towards an understanding of the inner essence; this death awaiting us may not be the only one.

Likewise with our departed friends: their self which was so dear to us is not lost to us, just as we are not lost to them now. Their self shall be forever part of the universe around us, and it does affect us, although not in a way we can perceive with these our senses. Although we do not appear to them in this manner, in this form, we do appear to them in one peculiar to their own current organisation. They do not remember us because memory is for man alone; but even though we know neither how nor what the actus is by which the dead imagine those organised beings that are called men in this

shell, we are nonetheless constantly an object of their imagination. A thousand differently-organised beings will know me, appearing to everyone around me here in this form and no other, by a thousand different forms and shapes; why should it be different where the dead are concerned?

When one day the world's new form, that new, undiscovered, hitherto only dreamt-of country, is revealed to us after that grand metamorphosis all things must undergo and the present world ceases to be, we also shall obtain the organisation – peculiar to this new world form – of our friends who went before us; why then should we not find them once again, since we ourselves have not been lost to them during this interim period? (This passage is the actual 'New World Order' that was preached by the higher levels of the Illuminati. It is not that power-hungry, money-grubbing, materialistic New World Order that every conspiracy theorist keeps going on about. Yes, there are power-hungry, money-grubbing, materialistic elitists, and elitist wannabes, who always want more, but that is not what I read in *The Secret School of Wisdom*, especially for this higher degree. Anyways, your money wouldn't be of any use in some higher reality, or parallel world anyway!)

If what we have learnt about beings other than us and the phenomena 'earth' and 'world' while in our current form is already so excellent[,] orderly and harmonious, in spite of deception and appearance, orderly and harmonious even in its most fearsome manifoldness – should we not have cause for looking forward to death, this new, probably far more perfect insight into [the] inside of a much better world? Does death itself not become an initiation into a new life here, a triumph of nature? How grand must this tableau be if it is nearly impossible for spirits already accustomed to so much perfection, order and beauty in these nether regions to conceive of something even more magnificent? And how infinitely grand must he be who has predestined such bliss for his creatures? Should one not think that providence has concealed man's future state from him, because the certainty that such magnificence awaits us would make this life unbearable and speed the coming of death, so that one may reach that blissful state so much sooner? And should not in this manner the comforting doctrine of the immortality of the self be proven in the mysteries, more firmly, with all rights and for experienced, tried, moral men? (We should presume so!)

I couldn't have put it any better myself. The overwhelming majority of conspiracy theorists who talk about the Illuminati have never read any of their writings and really know nothing about what they actually preached. Read the book I just mentioned for yourself and get a different, but true perspective.

Adam Weishaupt continues on (Weishaupt, pp. 77-79) with the theme of how death leads to a greater perception of reality in his book *On Materialism and Idealism*:

What a comforting prospect for the continued existence of our 'I'! According to these ideas and presuppositions, dying therefore means to stop seeing, stop cognising and stop drawing conclusions about people, animals and trees.

Dying does not mean ceasing to be entirely, without any representations. It means rather acquiring another new organisation, altering one's receptivity, seeing and cognising these same objects in a certain way, shedding our skin like a caterpillar, removing the mask from that which is external to us, and penetrating more deeply into the content of these powers albeit even then in a still very incomplete mode. Dying means to be born, and being born means to die for an older form, it means to stop existing in one configuration in order to act and appear in another. - After death we will therefore certainly no longer think (a point we can very easily concede to the materialists), because thinking presupposes the use of these senses, our present way of representing the world to ourselves.

Thought is therefore like the phenomenon man. But then the power of representation will not end completely. Our spirit, our I, that which up to now did the thinking within us, will acquire a new and higher modification that is just as intimately connected with our new state as thought is with this organisation. This modification will not be thinking, but in this absence of all experience and words we have no other word for it. In this way we shall therefore stop seeing and perceiving the world and the powers that cause to appear to us, for example, the configuration of a tree under the configuration of this tree as well as every other form already known to us, but we will not cease to be active in another entirely different mode. Death is the transition from one mode of seeing objects to another entirely new one.

It is the initiation into a greater cognition of the world; it is the stepwise progress toward a higher level of insight into the content of beings. We will need to die more often and several times and to change our forms often in order to acquire this insight ever higher, ever clearer, ever more precisely and ever more generally. The same goes for our departed friends who went before us: their 'I' that we valued so much is not lost to us, just as we are at present not lost to them. The I that is 'I' remains forever a part of this universe that exists and is active externally to us as long as everything acts on everything else without exception, even though our present senses cannot perceive it and we cannot cognise its effect upon us. Indeed, we do not appear to them in this manner under this organisation but always in a configuration that is specific to their new organisation; conversely, if they are to become visible to us they will never become perceptible to us under forms familiar to us.

Here there would indeed be an opportunity for anyone who may be so inclined to give the doctrine of metempsychosis a more natural philosophical meaning than it has ever had even to its followers. - These departed ones do not recollect anything to do with us, for

memory is only for humans. Although we do not know how and what the act is through which the dead represent to themselves those to whom in this physical envelope we give the name of humans and who are organised in a certain way, we are nevertheless at all times an object of their representations.

A thousand differently organised entities will cognise me, the I who appears to all around me thus and not otherwise, in a thousand different forms and configurations according to the variety of their receptivity: why should there be an exception for the departed? Is it not a mere play on words and useless metaphysical speculation to claim that, after their death, human beings no longer think about and remember other people, when we cannot deny from another perspective that many souls are not completely without representations? - My answer is that our words cannot express anything more than the experiences that we have had, and no one has ever had a single experience of what happens after we die. All we know is that we are completely stripped of our bodies as well as our senses as well as of this so very essential precondition for any expression of the spirit which we call thinking and remembering. We shall then obviously see that the stated result can no longer manifest, but that the cause is completely changed: after our death we are just as incapable of memory and thought as we shall be of hearing, seeing, smelling or feeling, or eating, drinking, crying or laughing. All these activities are the results of this organisation that we lose entirely through death. If we are to remember others after death then it must be possible for the representations we have made to be replaced by new sensations, and if we are to sense things then this must be done by means of our current organs.

But once we have lost these organs, how can this process continue and persist? How can the results be visible if the cause is missing? Through death we cease to be human and, as a result, lose all the properties which are consequent upon human nature. Sensation, memory and thought are such properties. We therefore lose them for no lesser reason than to exchange them for other higher ones better suited to our new receptivity. Wholly different things and concepts also deserve wholly different names, and if we use foolish names then we only show our weakness and negate things and concepts that are of an entirely different nature, something that is not without grave consequence for and danger to the truthfulness of our cognition. We needlessly surrender our weapons to the materialists by recognising properties as enduring when they are simply the results of our current obsolete organisation.

...In due course, after that grand metamorphosis that is in score for everyone, when the current world disappears, then the new world-form, this new unknown and previously only surmised land appears before us. We shall also acquire the same organisation as that of our friends who have gone before us, which is peculiar to this new world-

form: why then should we not find these friends again since we ourselves have not been lost to them in the interim?

If what we in this present configuration have learned about the entities external to us ,and about the phenomenon of the earth and the world, regardless of all deception and appearance, has already been so excellent, orderly and harmonious, and has been orderly and harmonious in the most tremendous multiplicity, then why should we not look forward to death, to this much more perfect insight into the content of an even better world when we have laid the foundations here in such a manner that the results in the form of a better future will follow without impediment? Does death not here become the gateway to a better life, to the triumph of our nature? How grand must this scene be if it is almost impossible for spirits who are already accustomed to so much beauty, order and perfection here below to envision something even grander? And how infinitely grand must be He who has destined such bless for His creatures! Should we not believe that Providence has kept humanity's future condition hidden because the certainty of this magnificence that awaits us would make this present life unbearable and incite us to accelerate our departure from it with the foolish intent of enjoying this bliss all the sooner?

This is a Death Mask card from the Illuminati Card Game, by Steve Jackson Games. This card says, 'Whoever wears it can see a slightly different world through its staring eyeholes... and when the mask is removed, the different world is the true one'. This death mask represents the body's face and when it's worn, people see a world that's different from reality. When the mask is removed, people see the real world. I'm going to put it here because it represents the death and resurrection subject so well, and how death removes the veil that blinds people from seeing the higher world:

Death Mask



Whoever wears it can see a slightly different world through its staring eyeholes . . . and when the mask is removed, the different world is the true one.

Link the Death Mask to any Magic group. That group can now use its action to enter any attack *after* the dice are rolled (if it could have entered normally, that is). If its Power is enough to change the result, that's what happens . . .

Unique Magic Artifact

Adam Weishaupt on how being from different realities will perceive the same manifested form differently

This subject ties in very strongly with the chapter The Ancients Were Well Aware of the Concept of Multiverses and Higher Dimensions

In the book, *The Secret School of Wisdom* (Josef Wäges, p. 341), which shows the actual writings of the Bavarian Illuminati, they have a concept of what we currently see as just being the latest manifestation of something much bigger as well:

This world as such is appearance, and therefore it has begun in this form with this our organisation (organisation in this context means our perception of reality), with this receptivity of certain beings; but these forces have existed for an infinite period of time before manifesting themselves as the phenomenon 'world'. For a sun to be seen there first had to exist beings with eyes; and a being equipped with something more than eyes, sees what we call 'sun' as something we cannot name, because we lack the senses to sense it as such. – In short, this form of the earth and the universe has come into existence with our current receptivity.

This concept of manifestation comes up again on page 358 of the same book:

Always keep in mind, however, that nothing in the world occurs without cause and preparation, that everything therein is merely the development of a primitive, God-given disposition: that in this first event in the history of the world, in this first development of powers there lies the reason why, among so many other possibilities, only this result became visible: that the third and fourth, as well as all other future, past, and present events are equally important consequences of this original disposition: that with a different primitive disposition, the entire succession of the world and all its parts would have changed; that consequently, this single original given contains, directly or indirectly, the foundation for the entire, most distant future; that everything is intimately linked with every other simultaneous, preceding, and coming event; that there are no small, and much less great, isolated facts; that nature's infinite wealth and resources will not permit her to repeat herself merely under a different name; that her certain progress from the smallest to the slightly bigger continues by way of imperceptible graduations without making any leap; that for this very reason, each of her preceding states is a rehearsal, so to speak, for bringing forth another, better state; and that with her, in the most infinite diversity, an astonishing unity prevails throughout.

The last part of that quote, 'in the most infinite diversity, an astonishing unity prevails throughout', is a truly beautiful way of putting it. Adam Weishaupt clearly knew of the concept that everything in the Universe is inextricably interconnected with everything else, no matter how differently it appears to 3rd dimensional vision. That inextricably connected thing is none other than the Singularity.

It's interesting that this 'being' just mentioned, if he had the eyes to see higher than the 3rd dimension, would see a world that was unspeakably grand compared to ours!

This final quote from Adam Weishaupt, on page 340 of *The Secret School of Wisdom*, gives some useful metaphors for how different people, earthly and higher, will see the same object in much different ways:

That the selfsame object, when affecting a thousand different [organisations], would appear to others in a thousand different forms, although it would appear to me solely in one form; that, furthermore, it would appear to beings of a different nature and with other senses as something for which we presently do not even have a concept; that a tree is not a tree to all beings; that therefore, every object has the potential to appear in a thousand different ways, just as our faces, in a convex, plain, or concave mirror, will appear either normal or elongated, wide, enlarged, or small. Figuratively speaking, these different organisations are the plain, concave and convex mirrors.

The mirror is not at any time the object itself, but simply a reflection of the object, and that mirror, or reflection of reality is shaped differently for different people, depending on their senses that are adapted for their particular world. Somebody with more than the normal five senses would be like someone who could see that particular mirror in other shapes, as beings in other realities could see them as well. Only a god-like being could see reality itself in all of its non-reflected, non-illusionary glory.

Incredibly modern science itself is saying that such a metaphor may actually be a perfectly valid way of seeing the Universe as well, with reflections of reflections on more reflections reflecting the same object, which is you the observer in the centre of it all. I'll bring up [Indra's Net](#) where everything is a reflection of everything else and is therefore really all the one and the same thing, but all a distorted image of the original. Read up on it if you're not familiar with it. In the article titled, [The Universe Could Be Shaped Like a Bizarre, Twisted Funhouse](#), it suggests that the Universe as we know it could well be how Adam Weishaupt described it nearly 250 years ago. Here's what it says:

Ever since Albert Einstein showed that space and time could be dimpled, warped, and stretched out of shape like an old mattress in a cheap motel (**or Adam Weishaupt's different mirrors**),

cosmologists have gazed up and pondered what kind of food our Universe most closely resembles in terms of shape.

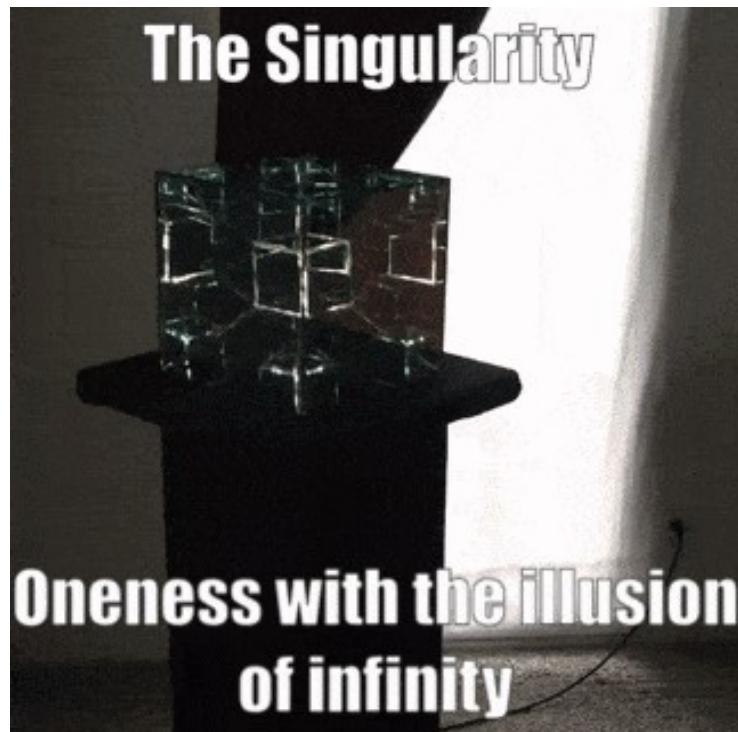
Is it shaped like an infinite Pringle, bending up and out forever into eternity? Could it be a pizza, perfectly flat if you ignore the bumps of galactic pepperoni and cheesy dark matter? Perhaps it's more like a spicy meatball, curving back until it meets itself on all sides.

Or just maybe it's more like a donut that forms closed loops in multiple dimensions. An international team of cosmologists who recently formed a group called the COMPACT Collaboration has analyzed the remaining glow of the Big Bang and concluded that nothing in its patterns rules out such a cosmic landscape, if it twists the right way, at least.

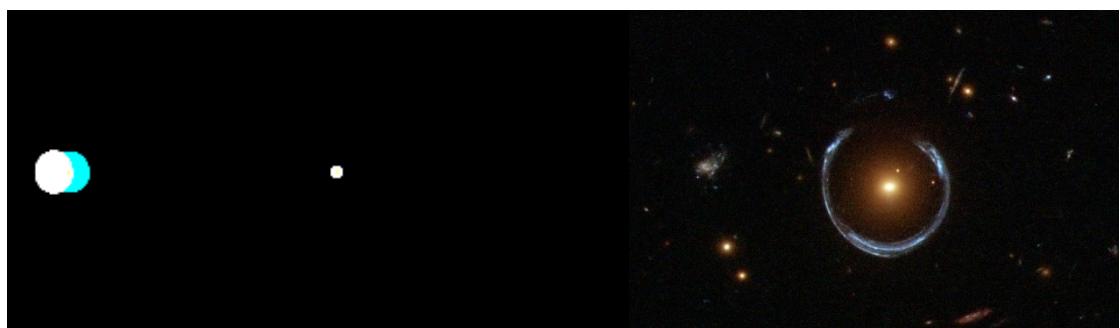
Because 'twisty cosmic donut' isn't a bona fide mathematical term (yet), the researchers use the term 3-torus to describe the mind-bending possibility of poking yourself in the back of the head with a stick some tens of billions of light-years in length no matter which way you face.

Yes, you read that right. Imagined another way, our Universe could be one giant carnival funhouse, where instead of a series of mirrors, space-time bends around in every direction allowing you – in theory – to see your own back pockets if you squint hard enough.

As you can see from that article based on this research, Adam Weishaupt was way ahead of his time in the way he viewed the Universe. This Tesseract, or 4th dimensional cube, goes perfectly with Adam Weishaupt and the funhouse of mirrors view of the Universe. This art is by [Nicky Alice](#), I thought it goes really well with this subject of how everything is really the One-Thing that has been given the illusion of being infinitely divided:



Something related to the idea just mentioned that space and time warps is the phenomenon gravitational lensing, where gravity from a large body in Space, like a star or galaxy, will bend the light that travels past it. In this sense it is like a real-life curved mirror, but on a massive scale.



Images of gravitation lensing in action, from [Wikipedia](#).

The thing about light that is bent by gravitational lensing is that from its perspective, and the perspective of someone travelling with it, that light would appear to be going straight, even though to us from planet Earth it appears to be getting bent. Both perspectives are true relative to where the observer is. In the same way imagine someone in Adam Weishaupt's curved mirror was in their own curved world from our perspective from the outside, but inside that curved world of the curved mirror, the curved person would see his own reality as being perfectly straight, because he is curved along with the curved reality he is in. If that curved person were to look at us in our straight world we would look like the curved people in our own curved world; that's just the reality of living in a Universe of multi-dimensions - our realities are perfectly valid relative to our perspective of

it, but would seem unreal, or even silly – like a curved mirror in a funhouse – to someone outside of it.

While we don't see the fabric of space and time itself – the mirror itself – we can see its effects on light and on all reality itself - albeit on a really massive scale.

Imagine Adam Weishaupt's mirror example as being a metaphor for all of the different waveforms, frequencies, oscillations, etc, that exist all throughout the Universe, and any parallel universes. These waveforms distort the image of the original object that is people of different constitutions perceive (see the chapter about how everything in the Universe is a cycle). People (and 'people') who exist on different parts of the different waveforms – whether extremely large, as in a galaxy or beyond, to the much smaller, as on a planetary scale – will have much different perceptions of reality – much like someone who views the world from one shaped mirror will end up having a much different view of reality to someone who's viewed the world from a mirror that's shaped differently.

Both different views of the same reality are true relative to the perceiver, because those views, or maps of reality based upon them, work perfectly well for the viewer in their own neck of the particular reality they are in. However, they should never lose sight of the fact that the only true view of reality is in the mirror that isn't warped at all – or better still to turn away from the mirror altogether and look at the object being reflected. I'll bring up what Adam Weishaupt said before, because he specifically mentioned that that was only one reality, but perceived by countless different beings (Josef Wäges, p. 341):

Thus the curtain is drawn back with every new organ, the hitherto impenetrable veil lifted, thereby revealing a new world – so to speak, thousands upon thousands of worlds for thousands upon thousands of different observers in a single world – just one, and yet also thousands upon thousands! And in every one of these thousands [upon thousands] of worlds, each of which is nearly infinite, a new, most perfect, greatest order and harmony – God in his new magnificence, nature in her new splendour, the most remarkable diversity in the most fearsome unity.

That can only be done by being in the center of the waveforms of the Universe by being this and its opposite that, in whatever form that may be. The closer you get to the center, the less the original image distorts and gives less and less of the illusion.

Adam Weishaupt was referring to someone from another parallel universe, but here's a metaphor from the 4th dimension: Imagine how a tree or a face will transform into many different forms over time so that different people, observing the same object over the years, will perceive it much differently, although it is the same object causing the existence of itself in different forms and appearances.

The tree or face, or any other object in existence, is really just a collective of different components, i.e., atoms, chemicals, structures, etc., that give the illusion of form from our perception. Even if the tree or face wasn't going to exist for another thousand years, those components in their basic levels still exist, and the tree's potential to exist is till there in the many previous generations of trees before it. Likewise, the components of the same tree will continue to exist for much longer after the tree has ceased to exist. Our perception of reality is based on the current form that is the collective of components, but not so much on the components themselves.

The smaller the components, particularly on the atomic level, the less noticeable they are to us. To say that a tree has disappeared a thousand years after it has ceased to exist is the same thing as saying a temple has disappeared because its original form has been knocked to the ground. All the components of the tree, face, temple, and everything else that's a thing in the Universe, are still there long after their forms have ceased. They say that we are all made up of star matter - implying that while the star's form is no longer there, its components are still very much with us and in us.

It's very important to point out that all perspectives of the object, observed over different periods of time, or even different dimensions, are true relative to someone's current place on the space/time continuum. That 'true' part are the components that make it up and not the form as such.

Comprehending the incomprehensible manifestations

Most religions portray their higher worlds, whether Heaven, Nirvana or whatever name its given, as reflecting this world, except with more light and clouds and whatever stereotypical depiction of Heaven exists. The heavenly beings are also portrayed as being like earthly royalty, with armies, hierarchies, aristocracies, etc. Likewise, entertainment portrays any alien civilisations as having all of the structures, government, transports, vices and virtues etc, as this world does except with better technology. Of course, there is absolutely no way that anyone in religion or entertainment could know such things, they are just projecting their own map of reality given to them by this world onto other places, if they exist.

If people want to contemplate other realities, then they need to leave their maps of reality behind, as they only apply to this world and bring a blank sheet of paper instead. The worldly map of reality does nothing but blot out the new perspective of other realities and it makes people refer to it rather than the new world they are being exposed to. If anything, the map of reality weighs them down like an anchor.

The thoughts, feelings, attitudes, whatever, are different and no body in their no bodies of spirit should use Earthly thoughts, feelings, attitudes, whatever, as lenses to perceive other realities, as they do nothing but cloud them. This is what it means to be pure in thought, feeling and spirit. The Kingdom of Heaven has no sinners in it therefore it is empty and if one wants to enter then he needs to become as empty as it is.

The blank sheet of paper refers to emptying one's mind of distracting thoughts, usually about this world. Become the nothing as far as this reality is concerned and prepare to start adjusting to the new reality. This new reality is extremely unclear, like coming out of Plato's dark cave and having to slowly adjust to see the new world. It's a good technique in meditation not to bring expectations into it because those expectations are usually always based on this world's map of reality. Put the map of reality away and let other places speak for themselves. They will eventually start to clear up and become more perceptible over time.

When someone gets reborn in a religious or occult sense they effectively become like that of babies and they need to develop their senses and understanding of the world over time. As a baby all reality is a blur. It is like a slow fading ignorance that happens the more one spends in the new world.

The Flammarion engraving, from 1888, is worth brining up here because it represents what this subject is about so well of witnessing an entirely different reality:



Adam Weishaupt (Weishaupt, pp. 85-87) talks about the need to put preconceived notions about your reality behind when contemplating other worlds and realities, because they are like dirty glasses – or worse still, very scratched ones that should be thrown away altogether:

Relative truth, insofar as it is contrasted with absolute truth (meaning only God can perceive it), changes with its basis, with the organisation and receptivity of the powers of representation. It is as diverse as this sensitivity of the entities. It does not lead us the content of things, although it is that content that brings it about. It only determines how an object appears, how it must appear under these conditions with this receptivity of the subject. For us it is equivalent to actuality, to reality.

It is the foundation of all our arts and sciences and it is also precisely for this reason that they are all relative: they must consequently disappear along with their basis, with a different organisation, insofar as this basis is changed.

This basis is only eternal, necessary and immutable insofar as it is their basis. There is no such thing as a melody for the deaf or colours or paintings for the blind (wonderful metaphor to use!). If all people were born blind and deaf then what would our sciences, arts and philosophy be? Or our legislation? Every new added sense, be it one or several, is a revelation of Nature, a means to acquire new

experiences and knowledge and a closer insight into the content of beings. But this knowledge cannot be that content itself because it appears differently through other senses; because it is not confirmed by all the organisations known to us; because it is not yet certain how this object is perceived by other possible organisations that are still unknown to us.

And again, Adam Weishaupt continues on this same subject (Weishaupt, p. 87):

Until now, our system of logic has considered true only that which we experience through this organisation, calling everything else error and deception, which perhaps explains why the man without a disability is ridiculed in the land of the lame. Most of our concepts, such as ugliness and beauty, are based upon relative truth. We even transpose the concepts gathered there to worlds that we can only surmise and which are quite heterogeneous in nature compared to our own, without distinguishing between them. And to this extent we are in error. To these worlds we assign beings of an entirely different kind. From a sense of pride that is very natural to us and the inability to think of something better, we call this defect in our ideas imperfections, and if we wish to distinguish entities of a higher order then we merely attach to them a higher degree of our perfection.

Here we succumb to the most absurd contradictions, since we assign to beings that we think of as incorporeal the faculties of will and understanding, properties that essentially presuppose the use of the senses; we believe that a tree must be a tree to every being just because it is one to us, and that an inhabitant of the Moon, Mercury or Saturn must have eyes and ears, understanding and will, just because we have them. In other worlds, we ascribe entirely different causes to the same results.

Most conspiracy theorists, as well as the general population, haven't done any research into the original Illuminati, or the man behind it, nor have they read any of his actual writings whatsoever. If they did then they would've read that he was talking about the concept of parallel universes and extraterrestrials, of this dimension and others, well before modern science and science-fiction emerged into its modern form!



Who knows what weirdness parallel dimensions have to offer? Image generated by AI in the style of Codex Seraphinianus.

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...lighten mine eyes, lest I sleep
the sleep of death
~Psalm 13:3

This presentation has been compiled by Julian French.